

THE
CHRISTIAN OBSERVER.

[FROM THE LONDON EDITION.]

No. 192.]

DECEMBER, 1817.

[No. 12. Vol. XVI.]

RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM UNPUBLISHED LETTERS OF THE LATE REV. JOHN NEWTON.

(Continued from p. 694.)

"THE promise of the Lord to Abraham (Gen. xv. 1.) is equally meant and equally sure to all who are partakers of Abraham's faith. He says, 'Fear not, I am thy shield.' What, indeed, have they to fear, to whom the power of the Almighty is engaged for a defence? He says likewise, 'I am thy exceeding great reward;'—a portion which cannot be alienated or exhausted, and of which we cannot be defrauded. With his wisdom to guide, his arm to support and defend, his consolations to cheer, his grace to sanctify, you are well provided for. I trust he will enable you simply to yield yourself to him as his, and encourage you to claim and rejoice in him as your own.—Then He will dwell in you as in his temple, and you will dwell in him as in a castle. If the Lord be your dwelling-place, your resting-place, and your hiding-place, you will be every where safe, every where happy. It is true your happiness will not be absolute and complete, while in this state of warfare; but you will be comparatively happy, in a prevailing peace passing all understanding, such as the world can neither give nor take away. Your successive conflicts (for you are called to be a soldier) will end in victory; and in the last you will be made more than conqueror, and receive the crown of life which the Lord has promised to them that love him. What can I wish you more?"

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"It is a mercy to be resigned to the will of God. Our hearts are so proud, stubborn, and changeable, that without his special grace, we should continually murmur and repine, even in the possession of our own wishes. But I hope your case will call upon you for more than submission.—When you have passed through the present difficulties, have twitched yourself away from your English friends, and recovered from the pain of the last parting;—when you are on board the packet, and see the white cliffs of Dover *a-stern* of you, and lessening to the view;—then you will be as if entering upon a new world: for a little space you will be surrounded with water, without a spot of earth to fix your eye upon. But while you are increasing your distance from one shore, you will be drawing nearer to another. In a while you will see it—at first a remote and indistinct prospect, but improving as you advance;—at first a mere coast; but when you draw nearer it will appear cultivated and adorned. Thus I hope your prospect of happiness will every day enlarge to your mind, and that every step you advance in life will add to the comfort of the view, and shew you new causes, not only for submission to the Lord's will, but for thankfulness to his bounty and goodness.

"Mrs. Newton is much as usual, upon the whole; sometimes pretty well, sometimes quite ill. A chequered life is this—but we have reason to be thankful that it is not all black and uncomfortable. We certainly have no right to the innumera-

ble comforts and blessings with which the Lord sweetens and alleviates our crosses : for we are sinners : we are unthankful for much good, and unfaithful in the improvement of every talent. We have deserved to forfeit all. But the Lord is gracious : it is of his mercy that we are not consumed. But surely we can have no reason to complain. O that gracious Saviour, who died that we may live, and now lives to save to the uttermost ! Let us trust ourselves to him. Let us pray that we may love him more. A fervent love to him will teach us to do every thing right, and will make every thing we do and suffer acceptable to him. May he shine upon you at P——, and upon us at Olney ; then all shall be well. If you should set off, or embark, on the 4th of August, it will be a convenient epocha for me to count your absence from ; for it will be my birth-day. I shall then be fifty-four years old. Ah ! how many of these years have been wasted ! It is high time for me to have my loins girded up, and my lamp burning : pray for me that it may be so. May the Lord God of the sea and the dry land be with you ! and wherever you go, remember there are some at Olney often thinking of you."

"I was upon the point of writing when I received your very acceptable favour of the 5th October. Some time before, Mr. B—— showed me a letter from you to him, containing an account of P——, and of your situation there, which was highly entertaining : but as it contained nothing *more*, the love I bear you awakened a thousand anxious jealousies on your behalf ; and I was, as I said, preparing to ask you, Where is that blessedness you once spoke of ? But now I am relieved. I praise the Lord for the assurances you give me, that he still keeps alive in your heart a sense of your dependence upon himself, and a conviction, in

the midst of a multiplicity of objects and engagements, that One thing eminently is needful and important. I was not so much afraid of your being greatly engrossed by the gew gaws and parade of what is called the world : but methought I saw you surrounded with *savans* and *philosophes*. P——, I suppose, is one residence of the *bel esprit*, with which, in these modern days, the *esprit fort* is too frequently connected. There I thought your principal danger would be. Ah ! these wise men ! so polite, so entertaining, so insinuating, so shrewd, such masters in the miserable science of scepticism ! Indeed my heart has been in pain for you ; and I have prayed our gracious Lord to preserve you from being spoiled, or even hurt, by the philosophy and vain deceit of the age. You will perhaps think, that after the many conversations we have had, and the satisfactory proofs you have given of the attachment of your heart to the Saviour of sinners, I ought not to have indulged such suspicions. But as, on the one hand, I was persuaded you would appear to them a very valuable acquisition, if they could gain you ; so I apprehended, on the other, the turn of your mind for disquisition and inquiry would probably put you much in their way, and likewise render you more impressible to their attacks. But the Lord has been your keeper. I praise him, and congratulate you. Believe me, you live upon enchanted ground, and breathe infected air. May he maintain in you the fervour of faith, the spirit of prayer, and a close attention to his written word ! Then you will see through and despise the illusions by which multitudes are deceived, and possess an antidote which will preserve from the general contagion of evil around you. And though many fall on your right hand and on your left, the plague shall not come near you while you wait upon the Lord in

a spirit of simplicity and dependence. I was glad to hear of your recovery; and now I know you are well, I cannot be sorry for your late illness. I trust it was a merciful dispensation, to revive and heighten a sense of Divine things in your mind, when so many outward things were conspiring (if I may so say) to deaden it.— I hope you will always believe I love you greatly. What I am going to say would by some people be thought a very awkward proof of my regard; but indeed my heart feels that I would rather hear of your being sick, or even that you were banished into Siberia, than to be told that you lived in all the temporal honour and happiness that R—— can afford, except it could be added, In the midst of her prosperity she still feels that she is a pilgrim and stranger upon earth; she still cleaves to her Saviour with simplicity of heart, is still devoted to his service, and still seeks and finds her chief pleasure in the light of his countenance.

“My Letters (in two volumes 12mo.) will be published in about a month. I shall send a copy for you, and one for Mr. W——, to Mr. L——, to be forwarded when opportunity offers. Should I ever be asked for a third volume, I shall wish it may contain a part of my correspondence with you: and if you please to send me a transcript of such extracts as you think fit for publication, I will thank you. Particularly I should like to see that on the subject of Chloe’s dreams.”

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“If I confess this is my first letter since I heard of your arrival at P——, will you not drop it upon the floor unread, and think me so ungrateful and negligent as to deserve no further notice from you? My apology must be short, as I allow myself but a sheet when writing by the post. From September to March, I was in a state almost as unsettled

as you could be during your journey. To be pulled up from Olney where I had been rooted sixteen years, and transplanted to so different a soil as London, with all the previous, concomitant, and subsequent events and feelings connected with so great a change, so much engrossed me for a time, that I could attend to little more than the necessary and unavoidable concerns of every day.— This great business, through the guidance and blessing of the Lord my leader, was at length happily effected. I am now in some measure settled, and am taking root again.— He who led me hither, is pleased to be with us still.— Soon after I came to my new habitation I dislocated my shoulder by a fall, which occasioned a new set of hindrances; and it was long before your favour (which I heard again and again was somewhere upon the road) came to my hand. I then waited to inquire of Mr. L—— if there was a better mode of conveyance than by the post; but he had escaped out of town before I saw him. I am frequently called abroad to persons in distant and opposite quarters of London, and, when at home, as frequently broken in upon from morning to night. But I must not enlarge this way. I love and respect you greatly, think of you often, and am glad to be able to write now. Though my letter is no further advanced, I began it three days ago. How can I but regret the loss of the leisure I enjoyed at Olney!

I hope I was thankful to hear that you and Mr. W—— were preserved through your long route, that you arrived in health and safety, and that you find your new situation agreeable. I have often prayed for a blessing on Mr. W——’s endeavours to make you happy, and that your intimate connexion may be very comfortable, interesting, and beneficial to you both. You are still on a journey, though you seem stationary. The

wheels and wings of time are carrying you on apace, not merely to another country, but to another world. The differences of climate, language, and custom at P——, vanish and are imperceptible, when compared with the inconceivable difference between the present state and that unseen unchangeable state to which the moment of death will introduce us, that untried bourn from whence no traveller returns. Oh! the amazing transition, the important consequences! May the thought be familiar to our minds! May it be our great aim to settle and maintain a correspondence and intercourse with him who presides within the veil, and who keeps the keys of that world, and awards the situation of every traveller the moment he arrives within the confines!

"I hope you are happy (in the qualified sense of the word) where you are; and I hope, whatever else you have, you are chiefly happy in communion with our Saviour, and have an abiding conviction, that nothing independent of his favour, not the whole aggregate and combination of earthly good, can make you happy.

"It is, perhaps, a fortnight since I wrote the last paragraph. I met a new interruption, and a dreadful one; of which you will doubtless hear much more than I can inform you by letter. We have had a most terrible commotion in London; sudden in its rise, rapid in its progress, awful in its consequences, yet light in comparison with what the event would have been, had not the Lord seasonably interposed. For two or three days we were almost in a state of anarchy; confusion in every street, consternation in every face. At length, in the Lord's hour, the military preserved us from ruin; or else, I believe, in the space of another day, this great proud city, that sat as a queen, and said 'I shall see no sorrow,' would have been in ashes from end to end. As it was, we were in

apparent danger: two houses nearly adjoining ours were threatened; and the mob came even twice into the square, and a third time within forty yards of it. The Lord preserved and supported us; and Mrs. Newton, though much alarmed, suffered no material harm, I believe, as our feelings at the time were not so painful as since deliverance came, and we have more knowledge of the extent of the horrible mischief intended, and more leisure to contemplate it. Now that the Lord has delivered, we seem like them that dream, and are in some degree sensible it was of his great mercy that we were not utterly consumed. I believe the annals of our history will not afford such an instance; and surely, except the Lord of Hosts had had a small remnant among us who feared his name, and besought him for themselves and for the inhabitants in the time of trouble, we should have been ere now, like Sodom and Gomorrah, a wide scene of smoke and ruins.

"Ah, my dear madam, how very precarious are all things here below! How loudly does the Lord call us to wean our affections from the earth, and to seek our rest, treasure, and happiness, in a better world! How much does it behoove us to have our lives always in our hands, to be prepared for sudden change, and to take heed lest our hearts be overcharged either with the cares or the pleasures of this world, and so a day of terror and calamity break in upon us unawares! O how happy to be a believer, to have our dwelling in the munitions of rocks, to be united to the will of our Lord, and ready to resign or leave all at his summons! In the midst of life we are in death; in the midst of seeming safety we are always in danger; and so in the midst of the greatest dangers, if we belong to him, we are in perfect safety—that is, we may be assured nothing shall befall us, but what he will overrule for our good, and that while he has any

service for us to accomplish, we are immortal, though thousands should fall around us. The angel of the Lord encampeth round about those who fear him, the very hairs of their head are numbered, their enemies are all under his control, and have bounds set to their greatest rage, beyond which they cannot possibly pass. May you find his Name a strong tower, a hiding place and a resting place, enjoy the light of his countenance, the comforts of his Spirit, and the protection of his Providence!

"This new and unexpected subject has taken up much of my paper. But I know you will be glad to hear we are safe and well. I have a letter for you from dear Mr. Cowper expressing his great sense of your kind attention to him. But as it is solely to this purpose, and short, I detain it till an opportunity offers. He is well in every sense but one; and in that sense much as when you saw him. Mrs. Unwin likewise is well, and I am sure would send her remembrance if she knew of my writing. I know she remembers you; and we often talked of you while we were together."

"The injury received by Mr. W—— gave us real concern; though his being able to use his hand in writing a few lines himself, confirmed my hope that it will not be of lasting bad consequence. Though instances of ingratitude abound amongst men, we seldom hear of a dog so ungrateful or insensible as to bite his master. But, alas! this is an emblem of the conduct of us all at times towards our great Master and Benefactor. We live upon his bounty, we profess ourselves to be his. At seasons while he feeds and pleases us, we seem disposed to shew our thankfulness; but at other seasons we have been too prone to rebel against him. He sometimes permits our fellow-creatures, and even the brute creation, by their con-

duct to us, to remind us of our conduct to him. It is well when we are enabled to consider them all as instruments in his hand, and the afflictions they bring upon us as appointed by him, for our instruction, humiliation, and benefit.

"I knew that your friendship and your persuasion of my good intentions would secure me from any hazard of offending you by the solicitude I expressed for your spiritual welfare, and the suspicions which my love for you, and my views of your situation awakened in my mind.— Still confiding in the same friendship, and that you will put the same favourable construction upon my freedom, I venture to inform you, that the suspicions I hinted are not perfectly removed by your answer. I thought you in danger. You tell me you are in no danger at all; but I should have been better satisfied, if your apprehensions had coincided more with mine; if you had told me, that you actually saw snares and dangers all around you; that you felt the weakness of your own heart, and should tremble for yourself every hour, only that you found yourself enabled to cry continually to Him who alone is able to keep you from falling, and to hold you up that you may be safe. Then, indeed, I should have been easy for the event. I should have applied to you the words of Darius to Daniel, when they were about to cast him into the lion's den; and I should have comforted myself with thinking, Though she lives upon enchanted ground, and breathes infected air, yet her God and Saviour whom she serves continually, and upon whom her eye and heart are fixed, is able to deliver her.

"I am willing to hope the Lord guided my pen or my thoughts when I wrote last. How else could I hit the case so exactly? I am not willing to give the honour to any *pre-sentiment* of my own. But so it is, the account you favour me with of

the company you most prefer at P——, answers, as the impression to the seal, to the idea I had formed of them. One of them is an infidel in principle, though his politeness restrains him from saying what he thinks. I could, for your sake, almost wish he were not so polite: then, perhaps, his sentiments might disgust you, and put you more upon your guard against him. But even the other gentlemen, if they have no more to recommend them than that they are decent, and dislike the system which opposes revealed religion, do not appear to me to deserve the epithet of perfectly innocent company. Indeed, the expression, *perfectly innocent*, rather startled me. It is a phraseology which neither you nor I have formerly been accustomed to. Alas! what can we find that is perfectly innocent in itself in a sinful world, or that can be so to us while we are sinners ourselves? I do not wish you to turn recluse, to seclude yourself absolutely from such company: it may be proper, it may be necessary, that you should be sometimes with them; but if it be not rather a cross than a pleasure to be much with them—if their delicacy, politeness, and good sense, can make you any tolerable amends for the want of spiritual conversation—then I must fear that their conversation is rather hurtful than innocent. I am of opinion, that what the world calls respectable, amiable people, are often the most dangerous company Christians can keep. The dissolute and openly profane shock us, and constrain our thoughts to flee to the Saviour of our souls; but there is something in the conversation of the polished and agreeable (if they cannot talk with us about Him, or things relating to Him), which strangely steals away our hearts from Him, and assimilates us insensibly to their spirit. For myself, I know that I seldom spend a few hours in

such society (even when I conceive myself lawfully called to it), without suffering some loss, and feeling a coldness and backwardness contracted to better things.

“That amongst those who bear the name of religious professors there should be some who are but pretenders, we are taught to expect. It has been so from the beginning. But I would hope all the professors of religion at P—— are not of this cast, so that you can find none deserving of your notice and acquaintance. Indeed, some of the best of them have not the advantage of a liberal education or fine abilities; yet in the scriptural sense, those who are taught of God are all persons of good understanding, and have a superior knowledge, which cannot be acquired in any other school. There are none, however, without their incidental faults and blemishes. An attention to what passes in our own hearts disposes us to make candid allowances for human infirmities; for we have all something which makes us debtors to the candour of others. There is a danger in beholding the faults of professors with too strict a scrutiny: it furnishes our enemy with an occasion of raising surmises in our mind against religion itself. When the weakness of sincere persons is contrasted with the *adroit* behaviour of many who are chargeable with little more than that they live without God in the world, if our spirits are not simply dependent upon the Lord, and our spiritual senses are not kept in lively exercise, we are prone to think too favourably of the latter, and to admit undue prejudices against the former. And I am ready to consider it as a symptom of some tendency to a decline in the spiritual life, when I see any person of a religious character pleading the miscarriages of professors, in justification of their freely associating with those who make no pretences at all to religion.

"Excuse me, my dear madam. If I had less regard for you, I could have written in a different manner. Perhaps my fears are groundless: and you, who ought to be the best judge in your own concerns, may be right and I mistaken, so far as we differ. However, as you are encompassed with people from whom you may daily hear handsome things, it may not, I hope, do you any harm if you continue to permit me to be rather officious and importunate now and then in expressing my well-meant fears. My heart desires your prosperity. But I know you cannot be happy in any other path than in the good old way of simplicity, self-denial, and separation from the world, which has been so often the subject of our conversation. It is likewise my prayer, that you may not only be safe, but exemplary; a burning and shining light in the view of sinners, a friend and patroness of that cause which, however slighted now, will be found, in the day of our Saviour's appearing, to have been well worth espousing. May I not hope the Lord had some important service for you, when he sent you so far from home? Our continuance in this world is uncertain, and cannot be very long. Happy they, who while they do live have the honour of being instrumental in diffusing the savour of His Name in their connections."

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"Your last letter began with an apology. If you thought it necessary, you have a right to expect in return that my answer, so long delayed, should be all apology from beginning to end. But I shall wave all the pleas I might derive from business, from indolence, from the insensible lapse of time, and twenty such topics which offer themselves, and shall proceed to thank you for yours, and to assure you that I continue to set a high value upon your friendship and Mr. W——'s, notwithstanding my

silence seems to make so much against me.

"Our history, since I wrote last, has been very uniform. New mercies and comforts have been afforded us every day; and some trials have been occasionally interwoven with them. But these have been comparatively few and light. I have no reason to adopt the Apostle's words, that "we have been pressed above measure, beyond strength, so as to despair even of life." Yet, had this been our lot, we could have no right to complain—for we are sinners: we therefore have great reason to admire the Lord's tender and merciful dealings with us. * * * * is still very affectionate and obedient to us. She loves the ordinances of religion, has a tenderness of conscience, and is at intervals very serious and thoughtful. I sometimes feel a little concern in anticipating the season, now not very distant, when she will begin to be thought, and, perhaps, to think herself—a woman. A young person coming forward into life, in such a world as this, without experience, appears to me an object of pity. In the last letter I wrote to her, I compared her to a ship I lately saw launched; so gay, so smart, that by looking at her you might be sure she had never been tossed upon the sea, nor encountered a single storm. But she was not launched to lie always in port. She must ere long traverse the ocean; and what enemies, tempests, rocks, and shoals, may endanger her safety before she returns to port, or whether she may return to port at all, who can tell! Such a sea is the world:—it sometimes, to those who are beginning to venture upon it, shews a smooth and smiling face; but when they are embarked on it beyond recall, what changes do they often meet with! Ah, my dear madam, my poor * * * *, except the Lord is pleased to visit her with his light and grace, will soon be like a ship in a storm, without rudder or anchor,

compass or pilot ! But I hope he will take charge of her : then she will be safe, and, in defiance of winds and weather, arrive at last, at the desired haven. I have often committed her to his care, and I hope he will give her grace to commit herself to him. Excuse this little unforeseen digression, and assist me with your prayers for her, and I will try to repay you in kind, in behalf of your beloved Joseph, for whom in a course of years you will perhaps have some anxieties to feel.

“As the Lord has called me to the honour and the important service of preaching his good Gospel, and is pleased to make me in some measure useful, I ought to be thankful that my life is prolonged ; and I am afraid inferior attachments have some influence in making me too well reconciled to the thought of continuing here. Yet upon the whole, and in my better judgment, I think I grow more out of conceit with the world, and more deeply convinced that it is not, cannot be my rest.

The scenes of business tell me what is man ;

The scenes of pleasure, what is all beside !

In one view, it is a place for lunatics ; in another, an hospital. Madness or misery surround me wherever I cast my eyes. I pity the poor, the oppressed, the suffering part : but the gay, the busy part I pity much more. I pity statesmen, generals, and kings, with all their pomp and power, and the pretended importance of their councils and designs : in my view, they are no better employed or amused than lunatics. I pity philosophers and people of taste and genius, if they have not a taste for the Gospel. Alas, what will a collection of coins, or fossils, or butterflies do for them when they are about to leave all behind ! Or what will the knowledge of stars and eclipses avail the man who at death will be plunged into outer darkness ! I pity

the fluttering, sing-song pleasure-loving tribe :—their joy, such as it is, is transitory, like “the crackling of thorns under a pot :” they must soon lie down in sorrow. Think not that I am a misanthrope : I love my fellow-creatures ; and it is because I love them I pity them. I grieve to see them serious in trifles, and trifling or stupid with respect to the things of the utmost importance.

“But I do not pity those who know and love our Saviour. Though they may be poor, sick, afflicted, despised, or oppressed, I hardly know how to pity them, when I compare their present sufferings with the glory that is preparing for them—or the term of their sufferings with the eternity in which they will be happy. Should I sympathize with them when I see them weep, I must at the same time congratulate them that the Lord himself will shortly wipe all tears from their eyes. Then shall they shine like the sun in their Father’s kingdom.

“Oh, madam, if our Saviour be so great and so good—if he so loved us, if he really sweat blood in Gethsemane, and hung in agonies upon the cross, and all for us—then what a pity, what a shame is it, that He should be so often out of our thoughts, so seldom the subject of our conversation ; that we should be sometimes ashamed or half ashamed to own an attachment to him, and sometimes at a loss whether to obey the world or him. But, indeed, such is the evil, the ingratitude, the villainess of the human heart, that after we have seen his glory, and felt his power, and heard his voice, and tasted his goodness, we are in danger of forgetting him. But may the Lord forbid ! Rather may we forget our names, our food—rather let our right hand forget its cunning, and our tongue cleave to the roof of our mouth, than that we should forget him.”

(To be continued.)

To the Editor of the Christian Observer.

HEB. xiii.—7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: 8. Jesus Christ the same yesterday, and to-day, and for ever. 9. Be not carried about with divers and strange doctrines, &c.

THUS the passage is usually pointed in our common Bibles, with only a colon at the end of the seventh verse; which confirms the notion entertained by many persons, that the Apostle's meaning is, that Jesus Christ was "the end of these persons' conversation," or the *scope* at which they aimed, the *object* for which they lived. ("To me to live is Christ.") But the original will admit of no such interpretation, however agreeable it may be to the general analogy of Scripture and the faith.

1. The word is *ἐκβαλὼν*, *outgoing*, *issue*, *close*: "The close of their conversation on earth." *Whitby*. It is rendered "way of escape," in the only other passage of the New Testament where it occurs; 1 Cor. x. 13.

2. The words "Jesus Christ," are not in the right case to be in apposition with *ἐκβαλὼν*: in the nominative, instead of the accusative.

3. The order of the words destroys such a supposition. It is this: "Considering the end of whose conversation, follow their faith. Jesus Christ," &c.

Perhaps it might be added, that ver. 8. connects much better with ver. 9. than with ver. 7. "Jesus Christ (is) the same yesterday, to-day, and for ever: be not carried about with divers and strange doctrines."

Accordingly our Greek Testaments place a full point at the end of the seventh verse; nor do I remember to have seen any English edition, a hundred years old, stopped otherwise. There is a full point after that word in Bell's 12mo Bible, Lond. Christ. Observ. No. 192.

1686; in Field's 4to, Camb. 1666; and in the original folio of the present version, printed by Barker, in 1611. *The colon after the word "conversation" is an innovation.*

J. S.—H.

P. S. May not the verb *is* be properly supplied as above after "Jesus Christ," so as to make the sentence complete? The sense will then be regular and coherent. The Apostle will appear to be advising the Hebrews to follow and emulate the faith of their ministers; the sum and substance of whose preaching was Jesus Christ, who is the same yesterday, to-day, and for ever. The subsequent exhortation to consistency and steadiness of doctrine thus comes in with great force and propriety.

To the Editor of the Christian Observer.

IN lately looking through your Number for March of the present year, my attention was attracted by a letter on the fourteenth verse of the twenty-second chapter of Genesis.

The writer begins by saying, that every attentive reader of the Old Testament must have been struck by the obscurity of the passage.

I never before met with a grammatical explanation of it; but it appears to me that a consciousness of the high import of the event then shadowed forth, and a knowledge of the style and genius of the Hebrew language, must have the effect of removing all obscurity from that verse.

I will begin by acknowledging the truth of the writer's assertion as to the meaning of הַיּוֹם, but not as to the remark upon it, which is thus expressed:—"I would also observe, that the word הַיּוֹם of the original is translated in a manner altogether unwarranted. הַיּוֹם must always mean 'this day' or 'to-day'; and if the author of the Book of Genesis

had intended to say, 'to this day,' he would have written להיום."

היום, it is true, does mean "this day," or "to-day," and not "to this day;" a fact which has not escaped the translators, who have inserted the *to* in Italics, thus merely using it as an expletive required in the English language.

Without separately replying to each of the reasons of your correspondent for believing the whole translation to belong to the past, I shall just quote another of his sentences, that I may remark upon it. After the passage in Hebrew, his own translation is given thus: "And Abraham called the name of that place Jehovah-jireh; because, said he, this day in the mountain the Lord hath provided."

Then this sentence follows:

"in this version, you will observe, that I have given to the future verb the signification of a preterite, which I conceive to be fully justified in the first instance of its occurrence, by the *vau* which stands at the beginning of the sentence, and, in the second instance, by the word אשר going before it, which has the same power as the *vau* to convert the future tense into a preterite."

Now though *vau* and אשר have sometimes this effect, yet they have not always. *Vau*, indeed, is conversive here, but only to the verb to which it is prefixed.

The first יראה in the verse is not, however, literally translated by "it shall be seen." The truth is, that it is in the future of Kal. The second יראה is in the future of Niphal; Hametz being under Resh, and the long vowel Pzaire, instead of Hbirik, being under י, to compensate for the characteristic Dagesh which cannot be placed in the Resh. What I have now said of the last יראה, applies exactly to the conjugation of יאמר.

Thus the translation is:

"And Abraham called the name of that place Jehovah-jireh," i. e. (Je-

hovah shall provide,) "as it shall be said; This day in the mount of Jehovah it shall be seen."

The Hebrew language, it should be remembered, has a character of its own. It does not, like other languages, invariably submit to be controlled by regular grammatical guidance; but the skillful reader is at no loss to determine, whether the past or future is intended to be expressed. The Hebrew Bible abounds with instances in which the writer darts from past to future, and adverts with rapidity to events widely remote from each other as to time, though of typical affinity, leaving it to the reader to account for the transition. In the present instance, there is great propriety and sublimity in the abrupt recurrence to the grand event which was to take place upon that very spot, which had been the scene of its typical representation.

I have felt it a duty thus to offer my feeble endeavour to rectify what appears to me a very inadequate interpretation of a sentence, which contains a most interesting allusion to the stupendous Atonement which was to be offered up for the sin of the world.

B. W.

To the Editor of the Christian Observer.

An objection has been proposed to the account of the Evangelists, with regard to the miracles which took place just before the death of our Lord. The objection consists of two parts: first, that they do not seem to have been mentioned by any other historians; secondly, that it is scarcely credible that such important circumstances as the earthquake, the rending of the veil of the temple, and especially the darkness for three hours over the land of Judea, should not have extorted an involuntary belief, on the part of the Jews, of the mission of Jesus. No such effects are stated to have taken place in consequence, except in the case of the

centurion. The conversion of the three thousand on the day of Pentecost is ascribed to other causes.—

A satisfactory solution of this apparent difficulty, by any of your correspondents, will much oblige S. Y.

For the Christian Observer.

ON THE MYSTERIES OF THE DIVINE GOVERNMENT.

No truth can be more evident and rational than this, that if God made the world, he also governs it. Even among men, a skilful artificer would not contrive and put together a curious and intricate piece of machinery fit for some noble and useful purpose, and then leave it neglected to itself, either to stop or go on; and much less would he suffer it to produce nothing but injury and destruction by its irregular movements. It is true, that man is so ignorant and short-sighted, that the thin veil which interposes between us and the unseen world, prevents our discerning, as we otherwise should do, the Divine agency. But this is no proof that it does not exist: on the contrary, every thing which we see and hear, may and must convince us, if we will only open our minds to the admission of the truth, that “verily there is a God who judgeth in the earth, and disposeth the hearts of the children of men;” but whose dispensations, though infinitely wise and good, are often far too high and intricate for human discernment.

But why need we seek for proof of this fact? What is the whole world, what are all things in us and around us, but one mighty maze, the mysteries of which are infinitely beyond the reach of human contemplation? Till the Divine record of our faith was bestowed on a benighted world, all was doubt, and darkness, and gloom. Man might or might not be immortal; there might or there might not be a God and a futu-

rity: we knew nothing, thought nothing, felt nothing beyond the present scene.

But Revelation burst with its celestial splendour on this dark and intricate path. The heavenly Parent saw and pitied the ignorance and weakness of his erring child, and disclosed, at once for our comfort and salvation, that blessed scheme of redemption for lost and guilty man which furnishes an answer to all our most important difficulties; especially that supremely interesting one “What shall I do to be saved?”

Yet though *much* is disclosed, and *all* that is necessary for our eternal peace, how much still remains enveloped in obscurity! If we take the three great departments of God’s government, Creation, Providence, and Grace, in each shall we discover that “unsearchable are his judgments, and his ways past finding out.”

To begin with the works of Creation—What can be more concealed from our knowledge than the scenes which constantly surround us? What is our own earth? and what are those starry worlds that adorn the brow of night; and that sun, that lights us by his splendour and cheers us by his warmth, and invigorates our globe by his kindly influences? The more we make advances in knowledge, the more we discover our utter ignorance. The husbandman perceives day and night, summer and winter, seed-time and harvest, succeed each other: his corn springs up, and a beneficent Power pours into his garner “all manner of increase:” but every part of the process is a mystery that escapes his utmost researches. Ten thousand efforts could not form one blade of grass; or one drop of rain, to water and restore its faded verdure. And if these, the most plain and common works of creation, are hid in mystery, so that we cannot tell even how a seed vegetates in the ground,

what shall we say of the animate creation? Especially what shall we say of that master-piece of Divine skill and power, the human frame, so fearfully and wonderfully made, that even heathens have been obliged to acknowledge it a proof of the existence of an all-wise and gracious Creator?

The Almighty, both from the whirlwind, and by the mouth of Elihu speaking to Job, pursues this argument with much force and sublimity. "Behold, God is great, and we know him not." "Can any man understand the spreading of the clouds, or the noise of his tabernacle?" "God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend." "Hearken unto this, O Job! stand still and consider the wondrous works of God. Dost thou know when he caused the light of his cloud to shine? Dost thou know the perfect works of him which is perfect in knowledge? how thy garments are warm, when he quieteth the earth by the south wind? Teach us what we shall say unto him, for we cannot order our speech by reason of darkness."

If, then, the works of Creation be so complete a proof of our ignorance of God's dispensations, how much more so the works of Grace! Who shall unfold the wonderful mysteries of Redemption? Who shall comprehend, in all its awful consequences, the Fall of our first parents? Who shall tell why they were even *permitted* to fall? Who shall inform us how sin entered a holy and happy creation? Who shall reconcile the infinite knowledge and prescience of God, with the free powers and moral responsibility of man? Who shall tell how the Divine nature was united to the human in our blessed Lord? how our guilt was expiated by his cross and passion? how He was made sin for us who knew no sin? how his righteousness becomes ours by faith? how the Holy Spirit operates on the human heart? how

he enlightens our understandings, sanctifies our will, regenerates and converts our souls, and makes us meet for that inheritance which a Redeemer purchased for us freely with his own most precious blood?

The feeblest glance at these and numerous other difficulties connected with the works of grace, is surely sufficient to bow us low in the dust of humility. Well might the Apostle exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God! Who hath known the mind of the Lord, or who hath been his counsellor?" And yet man, a being of yesterday, and who must die to-morrow, too often boasts of his feeble powers, adores his short-lived reason, and refuses to submit himself humbly as a penitent sinner, conscious of his guilt and ignorance, to the guidance of that blessed word, which alone, under the instrumentality of its Divine Author, can lighten his darkness, and lead him safely through the intricate windings of this valley of the shadow of death, to the shores of eternal light, and knowledge, and repose! Surely our daily prayer should be; O thou infinite Source of wisdom and of grace! though we cannot comprehend either the height, or length, or breadth of thy love in Christ Jesus, yet upon it would we calmly and confidently repose by faith, till the time when thou shalt see fit to remove this veil of flesh, and introduce us, through the blood of a Redeemer, to that heavenly world, where we shall know even as also we are known!

Again: That the operations of Providence as well as of Nature and Grace are mysterious, and often far beyond our comprehension, needs, perhaps, less proof than either of the former. For what is human life, with all its comforts and sorrows, its changes and accidents, but an illustration of the solemn truth, "What I do thou knowest not now?" If we look but one step beyond the present

moment, all is blackness and mystery. We know not what a day may bring forth. Why are wars, and famines, and persecutions permitted? Why do the wicked so often triumph? Why is the Christian often plunged in apparently undeserved calamities? It is true, a reason may be easily assigned, if we regard the final end; for life is a state of probation, and all is intended for ultimate good to them that love God; but the immediate steps to this great end are often involved in clouds and darkness. Can we account for the diversities of God's providence, in affording one man health and prosperity, and suffering another to remain in sickness and distress? Can we shew any cause why *we* have the Scriptures, and have heard of a Saviour, and have been invited to repent of our sins, and to place our trust in him for pardon, and salvation, and heaven; while millions of our fellow-men, more excellent and conscientious perhaps than many among ourselves, are perishing for lack of knowledge? Or (if it might be allowed to allude to a recent event in Providence—an event which has come home to every heart with intense anguish) have we not witnessed a deeply afflicting, though doubtless a wise and equitable proof of the mysterious nature of the Divine dispensations? Was it likely, if man had been called to decipher the counsels of Heaven, that while the aged and afflicted progenitor was in the fourth remove preserved, two generations should have been cut off at a stroke? Did it appear a thing probable that he who has been permitted, by God's mercy, to reign a longer time on the throne of these realms than any monarch who went before him, should thus behold youth, and health, and vigour, perish in his presence; while he himself remained, like a dismantled oak, bent beneath the hand of time, yet in a

green old age, and still adorning by his presence the land which he had so long sheltered by his power and blessed by his virtues? Does not the unlooked-for and untimely bereavement which we have been deploring teach, in language far more forcible than the word of man, the humbling fact of our ignorance and the utter uncertainty of all our calculations? Here, at one stroke, was cut down honour and grandeur, the luxuriance of health, the cheerful prospects of youth, all that was lovely and blooming, all that appeared calculated to complete a husband's, a parent's, a family's, a nation's happiness. Does not, then, the voice of Providence, as well as of Nature and Grace, say to us, in accents the most powerful and convincing, "What I do thou knowest not now, but thou shalt know hereafter?"

While, then, we thus behold the awful mysteriousness of the Divine counsels, let us endeavour to attain consolation from the promise just quoted—a promise which, though made individually to St. Peter on a particular occasion, may be fairly considered as belonging to all who should follow in his steps to the end of time.

Hitherto we have been like a traveller bewildered in a dark and dreary night amidst dangers and uncertainties;—no track appeared to open before us;—Nature was dark and desolate; Providence was still darker, and even the works of Grace itself were involved in an obscurity which no human eye could pierce. But let us behold the gleam of light at length breaking on the track; let us listen to the voice of Revelation bursting from the gloom, and promising a speedy termination to all the doubts and difficulties which environ the Christian's path. "Heaviness may endure for a night, but joy cometh in the morning." Every mysterious circumstance shall

hereafter be so revealed, that even the most weak and despairing disciple of the Redeemer shall at length be obliged to quiet his murmurs, and to confess, that in all the operations of Nature, and Providence, and Grace, "the Lord hath done all things well."

The expression *hereafter*, which our Lord used to St Peter, may refer either to some period within the life of an individual—or to a future age of the world—or to that last great day when all things shall be disclosed; and in each of these views the promise is often fulfilled.

In the first place, even within the life and memory of an individual a dark and intricate dispensation of Providence sometimes becomes plain. The case of Jacob is remarkably striking. Nothing could appear more adverse and inexplicable than the dispensations of God towards that holy patriarch. He lost his beloved son Joseph; and in the bitterness of his spirit he exclaimed, "I will go down to the grave to my son mourning." Innumerable other calamities followed, till at length, the most piercing of all, Benjamin was taken! and then, bowed down and broken-hearted, he exclaimed, "Joseph is not, and Simeon is not, and ye will take Benjamin also!—*all these things are against me!*" Yet amidst all, mercy was in the bitter cup. Let us follow him to Egypt, and hear his altered language: "Joseph my son is yet alive! I will go and see him before I die." Thus he lived to witness the intended issue of the darkest providences. The land was preserved from famine; the long-lost son was raised to the highest honours; and Jacob himself was restored to his beloved offspring, among whom he parted his last blessing, and expired in peace.

In a somewhat similar, though less marked and miraculous, manner, may the Christian in the present day often look back upon his past life, and survey the way by which the Lord his God has led him. Much

may have been intricate and perplexed; events that promised vast results may have ended in nothing; and others, which seemed at the time of little importance, may have eventually produced the greatest effects. Even in the affairs of religion, an apparently casual train of thought, a remark from a friend or minister, a text of Scripture, a change of circumstances in life, may possibly have been at the foundation of that happy change which has gradually taken place in his soul. It is true that there is no general necessity for thus attempting to retrace every thing to a particular point of time or conjuncture of providences; and not a few evils have arisen from the weakness, the vanity, and the fancifulness of men relative to this subject: but, without indulging superstitious or idle prejudices, the Christian, in looking back upon the general path of his life, taking a fair and sober estimate, and comparing event with event, will often perceive that the whole was one connected chain, of which, though he could see but a single link at a time, he now knows the general plan to have been ordered for the best, by an all-merciful as well as all-wise God.

But, though even during the life of an individual we may sometimes retrace the probable intentions of many dispensations of God's providence, yet in other cases the discovery is reserved for a longer period of the world's duration. Numerous instances of both this and the preceding case might be produced from the sacred page. The history also of the Church of Christ, in every age, abounds with illustrations of this truth. To mention but one—how forcible a proof is the Reformation from the delusions of Popery! Nothing could appear more unlikely than almost every circumstance at the time, to produce so glorious an effect. Who that had lived in that age could have predicted such a

change as we now see to have taken place? Yet even the passions and oppositions which appeared at the moment to obstruct the high and heavenly cause, we *now* find to have been overruled for good. Another act of this sacred drama seems to have been completed; Christianity is spreading widely and rapidly through the world; the Scriptures are fertilizing the vast tracts which infidelity and superstition lately ravaged; the Messiah's kingdom is hastening, and the latter-day glory dawning upon the world; and all this may be retraced to that Reformation which began, and for a considerable time was carried on, by means of events of apparently a very casual and sometimes even trifling nature.—“What I do thou knowest not now, but thou shalt know hereafter.”

Perhaps, in like manner, (if it be allowed once more to allude to a more recent event, which seems even yet to meet us on every side, to mingle with our conversations, and which we neither can nor ought to dismiss from our thoughts), perhaps the awful dispensation which we have lately witnessed—dark and unfathomable as it must now be considered—when looked back upon, after the lapse of a century, will appear fraught with consequences which we at present little conjecture. What they may be, whether adverse or otherwise, is not for man to divine. But whatever they are, the grand and leading truth is still clear, that the government of all things is placed in the hands of Him, who is not only “the mighty Counsellor,” but also the “Prince of Peace,” and to whom, therefore, “as to a faithful Creator,” the Christian may with implicit faith, commit all his interests for time and for eternity.

But, after all, this world is not the place appointed for a full disclosure of the mysteries of the Divine dispensations. Much, and perhaps the

greater part, must be left to that day when the secrets of all hearts shall be disclosed. *Then* shall every intricate event beam forth in the clearest splendour of truth and wisdom. The ways of God shall be fully justified in the sight of an assembled universe; so that even those who shall be condemned to “the bitter pains of eternal death,” shall be obliged to confess that all was wise and equitable on the part of their Creator. A new era of celestial light shall begin; and the abstruse points which now divide the Church of God, shall probably appear so plain, that the only wonder of heaven will be—how they seemed so mysterious upon earth. What angels already know will doubtless be made known to all the great household and family of “the just made perfect;” and even subjects respecting which, perhaps, angels themselves, at present, “find no end, in wandering mazes lost,” may possibly be then disclosed to the lowest of the inhabitants of that blissful world. In the mean time, of one thing, at least, we are quite sure, that when the whole plan of God's government, in all its departments, shall be developed, it will be found that grace and mercy, wisdom and justice, with every other Divine attribute, have been magnified throughout the whole of his dispensations.

The practical inferences from this subject are very obvious and important. If we know so little, what a motive for looking up to an all-wise Teacher! If all around us be so dark, how great is our need of faith to confide in Him, where we cannot discern his footsteps! If the world be a scene of such uncertainty, how ardently should we be “looking for and hastening to” another and a better world, where all is certainty and repose; and how earnest should be our preparation for it! Let us but fully realize as we ought these im-

portant facts, and little further surely can be wanting to raise our affections above the troubles and vanities of the present life, to the permanent enjoyments of that state where we shall see and know as we are seen and known, and where grief, and doubt, and error, shall be for ever exchanged for the full assurance of understanding, and the immutability of love, and peace, and joy. C. S.

FAMILY SERMONS.—No. CVIII.

Ephes. iii. 20, 21.—*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.*

ST. PAUL, in the prayer which precedes this sublime ascription of praise, had been offering several earnest petitions to God in behalf of his Ephesian charge. He introduces his prayer with a solemnity of address well calculated to prepare the mind of his reader for something affecting and important. With solemn prostration of body and humility of soul, he thus offers his ardent wishes for his new converts to the Christian faith: "For this cause," (namely, that they might not faint at his tribulations for them,) "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named." St. Paul possibly intended, by this introduction, to remove an objection which some Ephesian disciple might be ready to urge against himself, that because he was not of the house of Abraham, he was not interested in the Divine mercies. Being, therefore, the Apostle of the Gentiles, he anticipates this objection, by intimating, that the wall of partition was broken down, that

the Jew no longer possessed exclusive privileges, but that the whole family in heaven and in earth was now united in Christ, and equally entitled to be called by his name.

The prayer itself by no means falls short of the expectation excited by so solemn a commencement. "That he would grant you," he continues, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." The whole of this passage is most full and expressive. Language sinks beneath the greatness of the Apostle's ideas, and the animation of his heart, while he endeavours to describe the love of Christ and its effects on the Christian. He prays, that they may know that which, if taken in its extent, "passeth knowledge;" and even adds, that they "might be filled with all the fulness of God."

How different are the wishes thus expressed by St. Paul, to those which usually appear in the intercourse of modern Christians! While we are daily desiring all *worldly* advantages for our friends, how seldom do we thus feel in earnest for the welfare of their souls! Let us learn, from the Apostle's example, to cherish a more lively interest in the spiritual concerns of each other; that in every intercourse and correspondence of life, we may evidence something at least of that Christian anxiety which he felt when he uttered those words; "this thing I wish, even your perfection."

But might not ignorance or unbelief have suggested to some Ephesian convert, that the Apostle's re-

quests were far too great to be complied with, and included blessings of too high a nature to become the lot of the Christian upon earth? St. Paul, without mentioning this objection, effectually sets it aside by the words which conclude his prayer, and which we now propose to examine.

In doing so, let us consider,

1st, The power of God to supply the Christian's wants.

2dly, The specimen and pledge which Christians have of that power in their own experience.

3dly, The return of glory due to God for his exertion of this power.

First, The power of God to supply the Christian's wants.—It is necessary to consider the power of God, not so much in its own nature, as in its relation to his people in every age of the world. St. Paul, who had long known this power upon earth, and had even had a premature discovery of it in the third heavens, bears testimony in the text, that it is beyond the utmost prayer of faith—"all that we can ask;" and beyond the highest conceptions of the mind—"all that we can think." He had not forgotten the time, when, praying for a release from the thorn in the flesh, he had found the efficacy of this power, in teaching him rather to bear it; thus perfecting strength in his weakness. He had also, in his labours among the enemies of the Gospel, known in himself the same support that was promised to Jeremiah, when it was said, "They shall fight against thee, but shall not prevail; for I am with thee, saith the Lord, to deliver thee." He testifies, therefore, of this power, that it was inconceivable and inexhaustible; and, indeed, no power less than infinite could be adequate to every wish and every want of the human soul.

But it is not in this speculative view only that the Christian regards the ability of God to supply his wants. In addition to exciting his

admiration, it strengthens his trust, and increases his joy.

It strengthens his trust.—The Christian is one who has founded his hopes upon God. Every thing, therefore, that tends to make him more sensible of the fulness and power of the Almighty, tends to encourage a filial confidence; since he knows that power to be employed in promoting his welfare and safety.—When, therefore, he feels his own weakness, how consoling is it to him to reflect that his Father which is in heaven is infinitely strong! When he thinks he has implored too much at the Throne of Mercy, what joy does it give him to remember, that God can do exceeding abundantly above all he asks, or even thinks!

Thus, in addition to strengthening the Christian's trust, *it increases his joy.*—This is, indeed, closely connected with the former; for the stronger and more genuine our faith, the more fixed and lively our spiritual enjoyment. It is true indeed, that the Christian's fears arise oftener from a doubt of God's willingness than of his ability; but when he considers how great and aggravated have been his transgressions, he almost doubts whether the promises made in the Gospel *can* be applicable to himself, or whether one who has erred from God's ways so widely, and for so long a time, may find mercy at last. To such a one it is an important truth, that God is *able*, as well as willing, to hear and answer his prayers; *able*, not in point of mere power only, but consistently with all his attributes and perfections. His justice does not oppose his mercy. While sin separated between us and heaven, there was an impossibility that our prayers should be heard or accepted; but a Saviour having died, sin being pardoned, and the heart renewed, nothing remains to make it inconsistent with the Divine Majesty to grant our requests, when offered up in the way which

he himself has taught and commanded in his word.

Secondly, We are to consider the specimen and pledge which the Christian has of the Divine power in his own heart. St. Paul says, "*According to the power that worketh in us.*"—The power of God was first exerted in raising us from our original dust, in breathing into us the breath of life, and preserving us to the present moment from all the dangers that threatened our destruction. Each of these is a proof and pledge of the power of God in us, and therefore demands our admiration and gratitude; but it is to a yet far greater exemplification of this power that the Apostle seems to allude. The philosopher, when he would discover more of the power of God, begins to examine more attentively the works of nature; but, in addition to this, the Christian can appeal to that power as exerted in raising him from the death of trespasses and sins. He has been born again, and created anew in Christ Jesus. When he compares his present desires and fears, his hopes and sorrows, his motives and enjoyments, with those which once influenced him, he finds himself transformed in the spirit of his mind. The advanced Christian, therefore, no longer doubts that God can do more than he can ask or think, since, if he had no other evidence, he might appeal, in numberless cases, to his own experience of the Divine love and power. Will my heavenly Parent, he argues, who has already done so much for me, forsake me at last? Will He, who has given his only Son for me, withhold any lesser blessing? Can He, who has so fully proved his power, be unable, or He, who has so uniformly proved his infinite love, be unwilling, to make me holy and happy? Every want, therefore, should remind me of Him who is ready to supply it. When weak, may I rely on Him who is all powerful! when I most feel my ignorance, may I look

to Him who is all-wise! when beset with dangers and with enemies, may I pray to Him who is ever watchful! in a word, may every defect in myself teach me increasingly to admire and adore the perfections of my God!

But, it may be asked, will not the contemplation of such privileges encourage a feeling of spiritual pride, and destroy that deep sense of humility and dependence which becomes a fallen and guilty creature? Far, however, from this being the case, the same text that teaches the Christian his privilege, reminds him of his dependence. Neither the power nor the glory are ascribed to us. It is the power of God that worketh in us, and, therefore the Apostle infers, "To Him be glory." Which leads us,

Thirdly, To consider the return of glory due to God for his exertion of this power.—It would be needless to prove generally, that we ought to feel gratitude to God, and ought to express it by rendering glory to his Name. This is not only a religious, but a natural and reasonable service. We owe it to him as our Maker, our Preserver, and our Benefactor. But the particular nature, and the higher causes, of this glory, cannot be known but by the Gospel. St. Paul, in the words before us, mentions three very important circumstances relative to this glory; namely, the persons by whom it is paid, *the church*,—the Source from which it is derived, *Christ Jesus*,—and *its perpetuity*, world without end.

1. This glory is in *the church*.—That portion of Divine glory which is displayed by the works of nature and the dispensations of Providence, by the justice shewn in the punishment of fallen men and angels, and even the eternal bliss of those who kept their first estate, is quite unnoticed by the Apostle. He hastens to a yet more wonderful theme of adoration. Forgetting, as it were, every other source of Divine glory,

he speaks only of that derived from the redeemed church. Angels who never fell will praise their Creator for the vast blessings they enjoy; but the spirits of the just made perfect will have a theme of gratitude peculiar to themselves. For "I heard," said the Apostle John, "as it were a *new* song before the Throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand which were redeemed from earth." Thus *the church* will add a new song of glory to God.—The church also will doubtless be loudest in the *general* song of praise, on account of the contrast with their former state. When they view the height to which they are raised, they will look back, we may imagine, to the depth of misery into which they had fallen: when they feel conscious of unutterable felicity, they will doubtless remember that they were those who came out of great tribulation; they will enjoy the greater delight in unspotted holiness, by calling to mind how long they carried with them a body of sin; and will triumph more loudly in their victory, while they reflect upon the perils of the contest.

These claims of the Almighty on our gratitude and praise apply exclusively to the redeemed church, and a lively consciousness of them will be a most effectual incitement to holiness; for we must not imagine, that the glory of God in the church is confined to the church *triumphant*. The church, even while "militant here on earth," may and must contribute to his glory. We were created and redeemed for this very end, that we might shew forth his praise, not only in heaven, but even in the present world; and the way to evince it is by consistency and holiness of conduct. We should be willing to spend and be spent in his service. If we are real disciples of Christ, *it is our privilege* to exhibit

his glory: every prayer offered in humility and faith, every action performed from Christian motives, every trouble sustained for the cause of God, contributes to his glory. And how great is the privilege thus to join with angels and archangels, and the church universal, in so ennobling a service; especially as our own happiness is inseparably connected with the performance of the duty! Let us, then, earnestly pray to that Spirit by whose sanctifying influences alone we can do unto God true and laudable service, that in every thought, word, and work, we may be enabled to shew forth the glory of our Redeemer.

2. The second circumstance mentioned by the Apostle respecting this glory is, the Source from which it is derived—*Christ Jesus*.—This, being in some measure included in the former circumstance, needs not be again proved. We may, however, learn from this, a practical distinction between a true and a false church. The members of the former attribute the glory of their redemption to Christ; while those of the latter, however variously distinguished in name or doctrine, assume the whole or part of it to themselves.—He who imagines that his own works will procure his salvation, deprives God of his honour; for the glory which he receives for the salvation of man is *only* through Christ. But the humble penitent, trusting implicitly to the merits of his Saviour, will join with sincerity in singing those songs of praise which St. John repeatedly assures us are sung by the church triumphant above. They are completely in unison with the feelings and sentiments of such a man, since they attribute glory to God, through Him who alone hath redeemed us by his blood. In this, as in other things, the Church of England evidences itself to be a branch of the church of God. Every supplication for mercy, every acknowledgment of

past blessings, and every song of praise, is addressed to the Divine Majesty only in the name and through the merits of our Saviour Christ.—

That church whose errors we profess to renounce, still continues to supplicate God, not exclusively through Christ, but through the medium of saints, and angels, and martyrs;—but He who giveth not his honour to another, receives no ascription of glory, or petition for favour, but through the intercession of his dearly beloved Son.

3. The last circumstance mentioned by the Apostle respecting this glory is *its perpetuity*: “To him be glory in the church by Christ Jesus, *throughout all ages, world without end.*”—This perpetuity of the Divine glory, when taken in connexion with what had gone before, is a most consolatory truth. It is a decisive argument for *the eternity* of the church’s happiness; for the dead cannot praise God. While, therefore, God himself shall exist, the church shall endure, to contribute to his glory. The song of praise, now so often interrupted, shall then be uniform; now so short, shall then be eternal; now so feeble, shall then be “loud as the voice of many waters.” If we look forward into endless duration as far as the human mind can stretch, this glory will be still new and still beginning. The song of adoration shall never tire the lip of the happy spirit, or weary the ear of his beneficent Redeemer; and

eternity itself, far from being tedious, will not suffice to utter all the praises of Him who loved us, and gave himself for us.

But while we contemplate the eternity of God’s glory in the church, with what force does the important question recur, Are we true members of that church? Are we shewing forth the glory of God on earth? For if not, what ground have we for supposing we shall be permitted, with the church triumphant, to celebrate it in heaven? Thousands “who profess and call themselves Christians,” do not in reality belong to this church. One denies the Divinity of the Redeemer; another depends, in whole or in part, upon his own righteousness for salvation; another seems to begin well, but turns back to the world, and crucifies the Saviour afresh; and still a larger number are wholly thoughtless and indifferent to the subject. Now none of these can add, as far as their conduct is a test of their real views, that solemn Amen with which the Apostle concludes and confirms his ascription of praise. Their life is in perpetual variance with such a sentiment; and their eternal exclusion from the privileges of that church, of which they were members only in name and not in reality, will prove how awful a thing it is to have heard of the blessings of the Gospel, and to have rejected them till the space for repentance is for ever passed.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A CLERICAL friend has just put into my hand, I regret to say, with apparent commendation, the last Number of “The Bible Magazine.” I know nothing of the present conductors of that publication, or of the extent of its circulation; but I can-

not, however, forbear expressing to you how much I am shocked at the contents of the Number before me.

I first open upon a sermon on the text, “Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;” and,

under the head *sanctification*, I read ; " The believer is possessed of a sanctification which no pollution can tarnish, which no defilement can do away. He learns from the holy Scripture, that according to the appointment of God in the Covenant of Grace, Christ is made the Sanctification of his people *by the imputation of the holiness of his nature.*" (p. 587.) This may be paralleled with the extracts from Dr. Crisp, in your Number for September.

Again, (p. 588 ;) " Believers 'are of God in Christ Jesus.' *There never was a time in which they were not so.*"

I next turn to a communication on "the kingdom of God," and there read (p. 572,) "Let it not be supposed that it is here intended to refer the believer to his *own works* for evidence of his acceptance with God—far otherwise." It must be needless to remind your readers, that the language of scripture is, "We know that we have passed from death unto life, *because we love the brethren.*" "Hereby do we know that we know him, *if we keep his commandments.*" "A good tree cannot bring forth evil fruit, neither doth a corrupt tree bring forth good fruit," &c. &c.

I proceed to a paper "on Exhortations;" the object of which is stated to be, "not to establish any particular system, or to serve any favoured party, but *merely to shew the impropriety of universal exhortations to faith in Christ!*"—In pursuance of this design the writer comments on various passages of Scripture. First on John vi. 29; "This is the work of God, that ye believe on him whom he hath sent:"—John xii. 36; While ye have light, believe in the light, that ye may be the children of light:"—Acts viii. 22; "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee." "All these (he remarks) have been, and still may be explained, of a mere-

ly natural repentance, without a connection with any spiritual and evangelical religion of the heart." (p. 575.) I no more think of troubling a reader, accustomed to his Bible, with the processes (falsely called reasoning) by which such conclusions are supported, than I should think of troubling him with the arguments, by which a certain ancient philosopher demonstrated that snow was black!

The next passage of Scripture is John xvi. 8, 9; "When he [the Holy Ghost] is come, he will reprove the world of sin, and of righteousness, and of judgment; *of sin, because they believe not on me.*" Here the remark is; "The original of *because* is not to be understood in a *causal* sense. As special faith in Christ is only and purely of heavenly origin, the want, or non-possession of it, CANNOT be the cause of condemnation." (p. 577.) With this compare the following note, in the Socinian "Improved Version" of the New Testament, on Rom. i. 4: "The Apostle COULD NOT mean to assert or countenance the strange and unintelligible notion of two natures in Christ," &c. —Acts iii. 19; "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" the same writer interprets only of "their *regicidal sins*" being "so far blotted out, as to have preserved their temple, their city, and their nation." (pp. 578, 579.)

Finally, on 2 Cor. v. 20; "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God;" he observes, "This glorious text is often pressed into the *unworthy* service of that Arminian doctrine, which *addresses Christian exhortations to unchristian, that is, to unconverted persons!*" (Qu. Did this writer, who talks of "Arminian doctrine," ever

read Calvin's writings?) He goes on to remark, that "the exhortation is directed to the 'church of God at Corinth, and to all the saints in Achaia,'" instead of "all the sinners in the world." (p. 579.)

Another communication (and the last I shall advert to,) is entitled a "Critique on Heb. vi." in which it is maintained, that, in speaking of persons whom, when "fallen away," it is "impossible to renew to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame," and who are accordingly compared to ground which, "bearing thorns and briars, is rejected, and is nigh unto cursing, whose end is to be burned;"—the Apostle speaks not of any final or total falling away, even of persons who had only seemed to be believers, but merely of "falling from steadfastness in Christ:" "a fact, of which every Christian man's experience teaches him hourly not only the possibility, but absolute certainty!" (p. 580.) The "impossibility of renewing them to repentance," he seems to confine to the period of their continuing "under the power of unbelief," during which "they cannot enjoy the benefits of the repentance in which they walked, while faith, the fruit of this repentance, laid hold on the hope set before them in Christ Jesus." The "being nigh unto cursing," is the mind's "hearing nothing but the terrors of the law:" and "its end being to be burned," refers "not to the popish purgatory, nor the fire of hell, as the simple dream in their terrified imaginations, but to *tribulations and manifold temptations*"—the "purging" of the branches of the vine spoken of, John xv. 2, "severe discipline (apostolic *caustics*, from *καυσω*, burning) through which they mostly pass."

Such is the spirit of system, which is perpetually placing the sacred Scriptures as on the bed of Procrustes; stretching and distorting, contracting and maiming them, to ren-

der them commensurate with human wisdom!

I do trust, indeed, that there is sufficient sobriety of mind, and scriptural simplicity left amongst us, to render the religious world proof against such unchristian perversions of the word of God. Let us hope, that "their folly shall be manifest unto all men," and "shall proceed no further." But surely when "such erroneous and strange doctrines, contrary to God's word," are sedulously disseminated amongst the people, it behooves the watchmen of our Israel to be "ready with all faithful diligence to banish and drive them away."* The good seed is now widely sown: we must expect that the enemy will not be wanting in exertions "to sow tares amongst the wheat;" and I must consider such a distorted perverted Gospel as this (whatever be the intentions of those who publish it) to be one great means by which he is endeavouring, at this day, to counteract the great good which is otherwise doing amongst us.

But I beg leave to subjoin a few remarks on the mode by which such a system is supported, and on the principles upon which it rests.

The abettors of it have, I know, a just horror of *Socinianism*, and suppose themselves the very antipodes of that heresy; and so, in the detail of doctrine, they may be. Yet no one, I think, can seriously contemplate their mode of proceeding, without being struck with its resemblance to that in use among Socinians. The impugnors of the Divinity and Atonement of our Saviour, embrace and give prominence to one part of Scripture, to the neglect or disparagement of others. Now do not these persons fall into the same practice? One principal employment of the former class is, to bend or break down a multitude of texts to conformity with the sentiments which

* Office for the Ordering of Priests.

they are determined to support; and that by processes which Bishop Stillingfleet has happily exposed, by shewing that, if skilfully applied to the first chapter of Genesis, they might prove, that it contains not a word about the creation of the world. And what else is one principal employment of the writers in the Bible Magazine, if the Number for October, 1817, may be taken for a specimen? What greater distortion of Scripture can the sturdiest maintainer of the mere humanity of our blessed Lord ever need to employ, than that which finds in the words, "he that believeth not is condemned already, *because he hath not believed in the name of the only-begotten Son of God,*" no proof, that the want of faith in Christ is a "cause of condemnation?" Nay, which asserts, in defiance of this and all other passages upon the subject, that such a want "CANNOT be the cause of condemnation?" The reasonings which prove that there is no exhortation to repentance, faith, and prayer, addressed to unconverted sinners, in the texts, "Repent, and be converted, that your sins may be blotted out;" "Repent of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee;"—what will they not prove, that a capricious systematist may desire to find true?

Your readers will easily apply similar remarks to the pernicious and anti-scriptural positions concerning works considered as the *evidences* of faith and acceptance with God, and other subjects, which have just passed in review. But having seen by what *similar means* Socinianism and the erroneous system of the Bible Magazine, apparently so opposite to it, are supported, it may be worth while to trace the cause of this phenomenon; which, I contend, is no other than this, that the two systems, however repugnant in the detail of their dogmas, *rest upon one common*

error as their foundation. That error is, the setting up of human reason in opposition to Scripture; a want of submission to the authority of the word of God: a refusal to take Scripture as they find it, to let it speak for itself, and to bow implicitly to its decisions.

Such a charge will be readily admitted against one of the systems in question: but its supposed extravagance will, I doubt not, provoke a smile in the abettors of the other, when it is preferred against them. Yet I verily believe it to be strictly applicable to them, however little they may intend, or may suspect themselves, to be guilty of the proceeding which it imputes to them.

Why does the Socinian deny that Christ is God as well as man? Is it because the scripture forbids us to think so, or, at least, is silent upon the subject? It is scarcely possible to set up such a pretence. No: but it would be "a strange and unintelligible doctrine:" the inspired writers, therefore, "COULD NOT mean to assert it," however plainly they may have done so. And why does the hyper-Calvinist deny that the want of special faith in Christ is a cause of condemnation? Is it because Scripture gives no countenance to such a sentiment? On the contrary, Scripture appears to lay it down repeatedly, and as plainly as words can express it. But it "CANNOT" be so. Wherefore? Because such a faith is "purely of heavenly origin," and it would be "strange and unreasonable," to make the want of that which must be "the gift of God," a cause of condemnation!

Why, again, is the doctrine of Atonement to be rejected? Principally, likewise, because it is a "strange and unreasonable" doctrine, irreconcilable (so the Socinian thinks) with the notions of the Divine attributes, which we derive either from reason or Scripture. And why must not exhortations to

repentance, faith, and holiness be addressed to unconverted sinners? Certainly not because holy Scripture forbids such exhortations, or gives us no example which countenances them. No: it is still not a matter of submission to scriptural authority, but of *reasoning*. Scripture teaches us, that fallen man is incapable of obeying such exhortations, without the aids of Divine grace: it would be "strange and unreasonable," therefore, to call upon those who are yet strangers to that grace to yield such obedience!

This appears to be, throughout, the way in which the conclusions in question are arrived at.—Thus, in both one case and the other, *certain principles are assumed*, (grant them to be ever so scriptural, this will not affect the argument,) *and systems are drawn from them, by way of consequence, which contradict the current language and practice of those who "spoke as they were moved by the Holy Ghost."* But the inference, the consequence must be adhered to, for it is *rational*, it *necessarily follows*—that is, it appears to poor, blind, weak, erring man to do so, though God has not sanctioned it, but quite the contrary. Is not all this "leaning to our own understanding?" Is it not refusing to speak "as the oracles of God?" Is it not failing "to receive the kingdom of heaven as little children?"

This studious attempt to be more consistent than the Scriptures **APPEAR** to be, seems to me to pervade every page of the publication on which I am remarking. Scarcely a sentence can be trusted out of the writer's hands without some distinct allusion to the doctrine of Election. To say no more, how different *a proportion* does the subject bear in "the Bible Magazine" to what it does in the Bible itself! If such a passage as Rom. ii. 10, is to be alluded to, it must be in the terms "glory, honour, and peace to the *preserved and called*,"

(p. 565;) not in such *legal* language as that of the Apostle himself, "Glory, honour, and peace to every man that *worketh good*," &c.—All this appears to me very deplorable: and I heartily pray God to preserve all men, and especially all good and pious men, from such narrowing, curtailing, or perverting of his word!

I will only add, that it is pleasant to see error inconsistent with itself, and those who have embraced it deviating from their own principles towards truth and right, whether it is allowable to say, *victi naturæ bonitate*, or not: consequently, after reading the above condemnation of exhortations to unconverted sinners, I perused with pleasure the following passage (p. 573:)—"All we can say in these cases," (cases of persons living in known sin, and thus affording very great reason to fear that they are not converted,) "is, Escape for your life; tarry not in all the plain; flee to Jesus for pardon and grace, that the door of hope be not shut against you."

J. S.—H.

To the Editor of the Christian Observer.

IN looking through the stereotype edition of the Cambridge Small Pica Bible, I was much surprised to observe the seventh and eighth verses of the fifth chapter of the First Epistle General of John printed as follows:—

"7 For there are three that *bare* [instead of *bear*] record in heaven," &c.

"8 And there are three that *bare* [instead of *bear*] witness in earth," &c.

The alteration is evidently a purely typographic error: my only object, therefore, in mentioning the subject, is to excite the attention of some person, who may be enabled to prevent any more copies being struck off before it is corrected.

T. B. H.

To the Editor of the Christian Observer.

You will permit me, I trust, to offer a few explanatory remarks to a correspondent in your Number for September, who expresses himself dissatisfied with my estimate of certain writers, characterized, in a former communication, as the secondaries of the moral school. The most direct way of explaining myself will be by opposing names to names; and, accordingly, I shall place on one side, Blair, Jenyns, Lyttleton, Johnson, and Paley; on the other, Leighton and Milner—two, among many, of the primaries of the seventeenth and eighteenth centuries. The six moralists deserve the gratitude of mankind for their illustrations of the evidences and civilizing tendencies of Christianity, their exposure of libertinism and fashionable folly, and for their not-unsuccessful endeavours to elevate, in many instances, human opinion, by appeals to the preceptive parts of the New Testament. So far they have done greatly; and may be read with the highest advantage, even by those who, on subjects purely spiritual, have attached themselves to a superior class of instructors. But let not the primaries and secondaries be confounded. The popularity of Blair, in that extensive portion of the reading, and of the gay world too, which would shrink from the closet companionship of Leighton, gives us, as I think, with tolerable accuracy, the weight and measure of his divinity. Had that divinity been of firmer texture, the *amateurs* in pulpit eloquence would surely long since have inserted the author's name in the *index expurgatorius* of their own exclusive communion. Soame Jenyns's short treatise, on the internal evidences of the Gospel, professes to shew why Christianity ought to receive the homage and obedience of mankind; yet leaves out all, or nearly all, by which that religion is distinguished from others, as a remedial dispensation. Christ. Observ. No. 192.

tion for the guilty. Lord Lyttleton's Essay on the Conversion of St. Paul, deservedly ranks high among performances of its own order; but neither touches, nor professes to touch, the Apostle's doctrine. Of Paley I would always speak with profound admiration, as of a man who thought, and expressed his thoughts, with transparent clearness; and had the art, as Lord Verulam says, of "making men wiser than themselves," by communicating to his readers a certain consciousness of possessing, for the time at least, a community of mind with their teacher. As such, he appears to be unrivalled; and he employed his sagacious and discriminating intellect to the highest of all purposes, short of that of fully explaining by what method men may be justified before God. *Here* he is defective to a degree for which none of the allowed excellences of his writings afford any compensation. His posthumous sermons, which were intended by himself to be limited in their circulation by the bounds of a single parish, are certainly of a more exalted character than the previous publications of this writer; but serious as they are, (and occasionally they *are* very serious in the near contemplations of eternity, and in reference to the actual period and nature of the conversion of the soul, and accordingly, in their degree, well calculated to awaken the dreamers of the world to the realities which concern their salvation,) yet he who would earnestly strive to discover and tread the narrow way leading to eternal life, must certainly resort to a wiser teacher than the individual in question.* To deliver only lessons not inconsistent with certain selected practical tenets of the Gospel, is to occupy but a minor office in the Christian church. Much that is coincident with revealed truth may be

* In vindication of the above, I might, in part, appeal to the Review of Paley's Sermons in your vol. for 1809, p. 235, et seq.

found in the Meditations of Marcus Antoninus; yet this imperial thinker was one of the notorious persecutors of the second century; and I mention his name in this place only to illustrate the danger of judging of the spiritual pretensions of our teachers, by the presence of much that is good, or the absence of what is bad. The secondaries of the Christian world may paint with great felicity of touch and strength of colouring the moral graces of virtuous character; they may enlighten the understanding, and excite a glow of correct feeling, on subjects even of more than human importance: but let any anxious inquirer consult these oracles concerning what are emphatically termed the "fruits of the Spirit;" let him ask of them—not what he must do to gain an honourable name among men, but—what he *must do to be saved*, and he will too certainly return either unanswered, or, if answered, unsatisfied. On the other hand, should he turn from such teachers to Leighton and Milner, would he *then* be sent empty away? Would not men of their character describe to him in detail what are the fruits of the Spirit? Would they not lead him from these practical results of the Gospel to the Gospel's Author and End, to "Jesus the Mediator of the New Covenant?" Would such faithful witnesses of the power and grace of Christ, in his influences on his followers, suffer the inquirer to depart unacquainted with the peculiar and infinitely important topics which distinguish Christianity from the moral systems of philosophers? To myself it appears to be entirely needless to pursue the question.—Should the correspondent to whom these remarks are addressed yet retain his doubts, I recommend him to compare Blair's Sermons with those of Milner. If he still hesitate, let him then read Paley's Evidences and Sermons, with Leighton's Commentary on the First Epistle of St. Peter;

and if he then continue to be dissatisfied with my estimate, I must leave the matter to the decision of a third party.

EXCUBITOR.

To the Editor of the Christian Observer.

"Seduxerunt populum meum in mendaciis suis et in miraculis suis."

It is a favourite opinion, very prevalent at the present moment, that during the lapse of years which have passed since the Reformation, Popery has lost most of its distinctive properties, so as almost to have become bland and innoxious. How far this sentiment is well founded may be inferred from a pamphlet entitled, "Authentic Documents relative to the miraculous Cure of Winifred White, at St. Winifred's Well, by the R. R. J. M., D. D. V. A." who, from a plain signature with the sign of the Cross, we afterwards find is no other than *John Milner*, D. D. Vicar Apostolical. This pamphlet was published in the year 1806, and had then passed to a *third* edition; and such is the imposing, and, it may be conceded, ingenious manner in which it is drawn up, that ere this time it may possibly, for any thing I know to the contrary, have gone through twice as many more. I request, therefore, through the medium of your publication, to offer a few remarks upon these "authentic documents;"—documents respecting a *miracle* said to be wrought no longer ago than June 28, 1806—a *miracle sanctioned*, as well as *published*, by a *Roman-Catholic bishop* and *vicar apostolical*. It perhaps may surprise your readers to hear of a miracle being *sanctioned* by a bishop: ignorant Protestants, especially amongst the laity, might naturally imagine, that a miracle, being an extraordinary and *Divine* interposition, a suspension or alteration of the natural course of things, must necessarily be manifest to all; and that men need not wait for the decision of a

bishop to know whether it were entitled to credit or not. But the Council of Trent, having taken the wonders of the invisible world, as well as the faith, morals, and ceremonies of the visible church, under its especial cognizance and protection, has decreed that no new miracle is to be admitted without the knowledge and approbation of the bishop. "*Statuit sancta Synodus nulla admittenda esse nova miracula nisi recognoscente et approbante episcopo*;"—a decree of admirable utility, when a bishop who sides with the Dominicans has to judge of the truth of a Franciscan miracle; or when a bishop, who takes part with the Jesuits, has to determine on the authority of signs and wonders exhibited by the Jansenists.

The "authentic documents," respecting this miracle, are prefaced by a short but highly significant advertisement; in which the author states, that he has the satisfaction of declaring, that he has not met with or heard of a reader who has controverted either the facts or the reasonings contained in the work; and that the publication has met with the approbation of his right reverend brethren. Should any other person object to this publication, he replies, that the facts are highly curious to the naturalist, instructive to the theologian, and important to the Christian; and adds, that they decide that weighty question which was so long and so warmly contested amongst the learned half a century ago; clearly pointing out that body of Christians, amongst the rival communions, which the Divine Founder of Christianity himself sanctions. "If I do not the works of my Father, believe me not." (John x. 37.) So that, as Dr. Milner, a Roman Catholic bishop, acting according to the decree of the Council of Trent, has sanctioned a miracle, and published it to the world, that miracle points out the

Church of Rome as the true church; and consequently the Church of England, as well as all other Protestant communions, as schismatical and heretical.—Q. E. D.

But, sir, we Protestants must be forgiven by the vicar apostolical if we pause a little, and do not so very readily accept as undeniable the inference with which he has favoured us in the advertisement. We must first *examine* this wonder; and then, joining issue with the bishop, in his appeal to the verse just quoted, must take leave to consider whether it is quite as certain that the *truth* of a miracle has been established against Protestants, as that the *pretence* of a miracle has been sanctioned and approved by Papists.

The facts are briefly these: A young woman, named Winifred White, who is represented as sensible, modest, moral, and pious, was afflicted with a disorder for above three years, by which she was incapacitated from doing her work as servant in the family of a Mrs. Withenberry, of Wolverhampton. Her state during this period was *variable*—sometimes she was unable to move herself at all, at others she could walk with the help of a stick, and at others she could even walk without it. Concerning the *nature* of her disorder, her medical attendants express themselves with *considerable doubt*, and are able to affix no distinct name to it. Mr. Stubbs, a surgeon at Wolverhampton, says, that fatal symptoms of an internal complaint, brought on an enlargement of the vertebræ, accompanied by paralysis of the left side; and that he thought her dissolution to be near. Dr. Underhill, physician of Manchester, differing in some degree from Mr. Stubbs, states, that he considered her complaint as belonging to the nervous class; and that the paralytic affection *arose* from a diseased spine. He thought also her pulse seldom in-

icated dissolution to be near: the discordancy of which last assertion with that of Mr. Stubbs has discomposed the vicar apostolical, who assures us, in a note, that the physician once said, "*that he supposed there was no occasion of inquiring after poor Winifred White.*" However, Dr. Milner may tranquilize himself: the contrariety between the surgeon and physician is not, perhaps, very material; but one thing it is material to observe, (for had the fact been otherwise, Dr. Milner himself would, doubtless, have stated it triumphantly.) that both the physician and surgeon were Papists; so that those who judged of the complaint were of the same religion with him who pronounced upon the *miracle*.

Under these circumstances, labouring under this nervous complaint, having this enlargement of the vertebræ, attended by paralysis of the left side, Winifred White received no benefit either from the prescriptions of Dr. Underhill or the operations of Mr. Stubbs; and they, exhausting their efforts upon her in vain, deemed her complaint incurable,—a state of things by no means uncommon, and leading to an inference by no means unnatural.

Happily, however, for this afflicted patient, she had been christened *Winifred White*—a fact which argues something of an almost *prophetic* spirit in her parents. But whether that be so or not, those who gave her this name in baptism, taught her no doubt to chant with lisping accents those inimitably beautiful verses, preserved by Ranulphus Higden, Monk of St. Werburgs, in the fourteenth century, who finishes his account de Mirabilibus Terræ Walliæ with the following description of *St. Winifred's Well*:—

Ad Basingwick fons oritur,
Qui satis vulgo dicitur,
Et tantis bullis scaturit
Quod mox injecta rejicit.

Tam magnum flumen procreat
Ut Cambriæ sufficiat.
Ægri qui dant rogamina,
Reportant medicamina.
Rubro guttatos lapides
In scatebris reperiens;
In signum sacri sanguinis
Quem WENEFREDE virginis
Guttur truncatam fuderat, &c.

Winifred White, therefore, of Wolverhampton, had the very natural desire, given over as she was by her medical attendants, to seek for supernatural relief at St. Winifred's well.

Before, however, she undertook this course, it was thought needful that she should *consult her spiritual guides*—so careful is the Church of Rome to direct her children aright, and to preserve them from error! The *priest* is to say, *where* miraculous help should be sought; and the bishop is to declare both the law and fact, which in this case are one and the same, and to decide whether a miraculous cure *has been* performed. After having been fortified thus in her resolution by two priests, who approved of her motives, but discouraged at the same time by Mrs. Withenberry, who had not so much faith as her servant and the priests, Winifred commenced her pilgrimage, to Holywell; and early on the morning of the 28th of June, having performed her special acts of devotion, consisting, it may be supposed, of a *novena* to St. Winifred, and, above all, not forgetting the virgin Mary—who, as "*regina cœli*," *queen of heaven*, must be queen of the earth and of all things under the earth—she left her lodging, and, together with three other ladies who were all seeking for cures, as piously, no doubt, as Winifred, *crawled down to the well*—a well of which the stones (we are told) are streaked with blood, and the moss is odoriferous; and which (as it is somewhat more to the purpose to notice,) is "*remarkable for the astonishing force and quantity of water which it constantly and inva-*

riably shoots forth, some writers say, at the rate of twenty-six, some of more than a hundred tons every minute." In this well, sending forth with astonishing force so many tons of water in a minute, by the assistance of one of her companions, Winifred White was immersed; "the effect of which was so surprising and overpowering, that she was unable to recollect herself or attend to the state of her health, till she began to change her bathing-dress in the adjoining cabin. when she found she could stand upon her left leg as firmly as upon her right, and that the excruciating pains in her back, as well as her other maladies, had quite *left her*; in a word, *that in every respect she was perfectly well.*" She remained, indeed, a fortnight longer at Holywell, and bathed two or three times more; but this was in compliance with custom, and to satisfy the importunity of her friends.

Here, then, in Dr Milner's words, "is an unquestionable miracle;" an "evident miracle:" here is a cure, concerning which the vicar apostolical will not "hesitate to declare, in the language of the Scripture, 'this is the finger of God;' (Exod. viii. 19.)" and even in this age of domineering vice and incredulity, "God hath not left himself without testimony;" (Acts xiv. 16.) or, to speak in plain terms, that an evident miracle has been wrought amongst us." (p. 24.) If witnesses are demanded, we have abundance of them, with their testimonies at full length; and "some of these were Protestants, some Catholics; some were English, others Welsh; some resided at Wolverhampton, others at Liverpool, others at Holywell." (p. 23.) We have the testimony of Winifred herself; of her mistress and her daughter; of the ladies at the well; of the keeper of the well; of the mistress of the inn; of the woman of the house where Winifred lodged: we have also that of Mr.

Clubb, and three other witnesses at Holywell; of J. Weld, jun. Esq., and two priests; and in addition to all, we have the declaration from Mr. Stubbs himself, that this cure is to be accounted for on no principle of medicine with which he is acquainted. But be it well observed, *there is no such declaration from Dr. Underhill.* A physician living in Manchester would hardly take upon himself even to insinuate, that in order to account for this cure, we must have recourse to the supposition of a miracle: he would not venture upon this in a popular town where he was just beginning to practise: and if he had done so, none but Papists would have believed him; and even they would have been bound in duty to have suspended their assent, until Bishop Milner had pronounced that the cure was miraculous. But where Dr. Underhill hesitated, Dr. Milner did not; for he has not "hesitated to declare this is 'the finger of God;' or, in plain words, an evident miracle hath been wrought amongst us." Nor is this wonderful; for Dr. Milner's "*craft*" is as evidently benefitted by such a declaration as a physician's would have been injured by it. In Dr. Milner, truly, there is nothing like hesitation: so confident is he that his assertions never can be disproved that he courts a most rigorous investigation. He is willing to put this miracle into the crucibles of Campbell, Douglas, or Paley, persuaded that it will not lose one particle of its weight, but will come out of the furnace purer than before.—In answer to this bold challenge, it may be readily admitted, that this cure was related at the *time when*, and confirmed in the *place where*, it happened; that it is detailed with *sufficient particularity*; that it requires (as we learn in the advertisement) no *otiose* assent; that it cannot be a *false perception*; that it was *sudden*, or *nearly so*, in itself; that it is *permanent* (as I suppose at least) in its ef-

fect; that it rests not on the evidence of a *solitary* witness; and that there is probity (for that I have no intention to deny) in those who have given their testimony.

But shall we allow that the circumstances attending this cure do not admit of exaggeration? Are we certain that it is not adduced merely in affirmation of old opinions? Shall we admit that it is not precisely of that kind which Dr. Paley terms *tentative*; that is, "where, out of a great number of trials, some succeed:" an observation which bears, he says, with much force upon the ancient oracles and auguries, and upon the cures wrought by relics, and at the tombs of saints, and which, it may be added, bears also with so much force upon the cure now under consideration, that Dr. Milner has attempted, in a note (p. 40,) to prevent its making an impression upon the minds of the pious. "They ask" (and well they may) "why all the patients who frequent this fountain, with apparently good dispositions, are not equally relieved from their infirmities?" Why, for instance, the ladies from Liverpool, *especially she* who was so *charitable* as to bathe Winifred, did not receive benefit as surely supernatural as Winifred herself? to these *pious* queries the vicar apostolical answers, that Christ did not perform the same miracles at Nazareth which he did at Capernaum. But is this a satisfactory answer? Did our Lord, who declared, "him that cometh to me I will in no wise cast out," refuse, even when at Nazareth, the application of *one single* supplicant, who came to him with faith, and a desire for what he alone could bestow? Is there any instance upon record to this effect? Are we not expressly told *why* Christ did not many miracles there, even *because* of their *unbelief*? Where is the relevancy, then, of Dr. Milner's reference? Had our Lord's miracles the slightest appearance of being *ten-*

tative? Did he ever reject those who came to Him for relief? *Could* that difficulty, which Dr. Milner supposes *may* now disquiet the minds of the pious, have perplexed them in the primitive times? Such a question in those days manifestly could not have arisen; and never was it adduced until pretences to miracles gave occasion to it, when happily (or unhappily) there were vicars apostolical as well to compose the minds of humble inquirers as "to confute the objections of the incredulous."

But to proceed a step further—Were it even to be admitted, that Dr. Milner's sanction was just, and that Winifred White, of Wolverhampton, *was* miraculously cured at St. Winifred's Well; could we, even then, be certain that the miracle was any otherwise from God, than that it was effected by His permission? Will the vicar apostolical inform us, (for we know that Satan can change himself into an angel of light,) what is the true test for trying the spirits whether they be of God? Has he any better than this, that whatever tends to support the cause of the Romish Church must be right? I am convinced that he has no better criterion, (his being like that of all Papists, the true *fides carbonaria*;) but it is a rule with us Protestants to try the spirits by the Scriptures, knowing that if even an angel from heaven opposed these records, we must hold him accursed.—Were we then here to admit of the exertion of supernatural power, it would yet be a question whether it were a lying wonder of Satan's, or a miracle from God; and, to decide the point, we must appeal to the law and the testimony. But surely, in order to account for the removal of a nervous disorder and contraction of relaxed ligaments, by immersion into a well shooting forth one hundred tons of water in a minute, we need not have recourse to the supposition of mira-

culous interference. This is very obvious: and, accordingly, we discover, from Dr. Milner's pamphlet, that some incredulous heretics, like myself, have anticipated me in suggesting, that a tub of cold water at Wolverhampton would have produced the same effect as the water at Holywell. It is not a little amusing to notice the altered tone which the doctor assumes, upon the introduction of this tub of cold water. In the words already quoted, he had just been saying, "I will not hesitate to declare, that an evident miracle hath been wrought amongst us." But the tub of cold water produces such a sudden effect on the feverish state of the doctor's imagination, that for a moment he seems to come to his senses, and exclaims with as much reverence as if the tub had contained holy water, "*Far be it from me to deny the natural efficacy of cold bathing, and of drinking cold water, either at Holywell, or any where else;*" and then, in a *subdued* tone, "*but I think I am warranted in maintaining, that these, as natural remedies, never yet cured a patient in the lamentable situation of this young woman.*" Instantly, however, rising up to fever heat again, he exclaims, "*Thus much I am perfectly sure of, that whatever considerable good effects have ever been produced by these or other natural remedies, have taken place gradually, and by a repetition of them.*" Let not the vicar apostolical be too positive upon this point: I beg to present him, his Right Rev. brethren, and also Mr. Stubbs, with the following translation of a comment upon those verses (b. i. epist. 15.) of Horace.

Nam mihi Bâias

Musa supervacuas Antonius, et tamen illis
Me facit invisum, gelidâ cum perluor undâ
Per medium frigus.

"But behold what happened in London, at a spring called '*Parson's Well*,' (Fons Clericorum.) The account I received from an eminent

Fellow of the College of Physicians, Dr. Edward Baynard, a man of the highest credit and celebrity. At a place called Harrow-on-the-Hill, the ancient name of which was '*Herga*,' or '*Castra super Colla*,'—a place well known in the county of Middlesex, and to myself particularly, who there first paid my court to the muses,—there is a certain countryman now living, who was afflicted for the space of almost six months, with dreadful pains of wandering gout, paralysis, and spasm, so as to be unable to stand. Numberless medicines were administered without affording any relief; when, astonishing to relate! upon being only once plunged into this cold bath, he was entirely delivered from all these alarming complaints, and was restored to perfect health. He indeed was advised to repeat the use of the bath two or three times; but it was only to confirm his health which had been re-established....." But I must not here omit mentioning those springs, which have been celebrated amongst the inhabitants of North Wales for above three centuries, on account of the wonders said to be wrought there. I give them the name of '*Albicollinæ frigidæ*,' because it answers to the old Welsh words *Gwenvre*, or *Gwenbre*, which in Latin is '*Albus Collis*:' and as *wy* in the Welsh tongue means '*water*,' it is evident that it was the old Welsh word *Gwenvrewy*, or *Gwenbrewy*, which afforded a handle to John Pennant, abbot of Shrewsbury, for patching up, according to the custom of those barbarous times, a vulgar traditionary tale; and for daring to pretend, that a certain divine person, or nymph, had existed, to whom he gave the Saxon appellation of *Winifred*."*

Now, Mr. Editor, I do not intend to institute any formal comparison between the cure of *Winifred White* and that of the countryman. It is not mine to adjust the conflicting claims of these rival wonders. Let

* Vol. ii. Q. Horat. Flacc. Op. Notis var. Lond. Browne et Warren. 1793.

Dr. Milner, if he pleases, maintain, that a nervous complaint, and disease of the spine, affecting half the body for above three years, although during that time the patient could walk with a stick, and even without one, is worse than dreadful pains for *near half a year* of wandering gout, paralysis, and spasms, so that the patient could not stand on his feet. Let the doctor have every benefit that can result from the comparison. I still must contend, and I call upon the doctor, his Right Rev. brethren, and Mr. Stubbs, to disprove it, if they can, that the cases are *in kind precisely similar*; that if the cure of Winifred White was miraculous, that of this man was miraculous also; that if the cure of this man was *natural*, though *extraordinary*, the same must be true of what has been recorded respecting Winifred White.

But Dr. Milner has not done with miracles. We are presented, by way of an episode to that of Winifred White, with *three* others;—one of a woman cured at this celebrated well of St. Winifred of a cancer; another, the case of a Presbyterian, cured at the same place, and converted to the Romish faith; and a third of a woman who had a dislocated joint reduced by *an apparition*.

But what will Dr. Milner say, if we Protestants can assure him, that we also have treasured up in our archives the account of a very severe complaint cured by an apparition.—“Van Sweeten relates from Hildanus, that a man, disguised to represent a ghost or spectre, took another, labouring under a gouty paroxysm, out of his bed and carried him upon his back down the stairs, dragging his feet and legs, which were the seat of the pain, down the steps, and placed him at last upon the ground. The man, thus treated, *immediately* recovered the use of his limbs, and ran up the stairs with great swiftness, under the strongest impressions of terror.

After this incident he lived many years, free from any symptoms of the gout.” (Faulkner on the Passions, p. 92.)—What will he say when we inform him from the best authority, that the troubles in Scotland, in the years 1745 and 1746, almost exterminated hysteric affections? (Vide Faulkner, p. 129.) But we have yet more surprising wonders than these, though they have not been regularly *sanctioned* as miracles by ecclesiastical authority. “When the scurvy, amongst other misfortunes, made its appearance during the siege of Breda, in the year 1625, and carried off such great numbers that the garrison were inclined towards a surrender of the place, the Prince of Orange, anxious to prevent its loss, contrived to introduce letters promising the most speedy assistance. These were accompanied with medicines against the scurvy, said to be of great price, and still greater efficacy. Three small vials of medicine were presented to each physician. It was publicly given out, that four drops were sufficient to impart a healing virtue to a gallon of liquor. We now displayed our wonder-working balsams. Not even the commanders were let into the cheat upon the soldiers, who flocked in crowds about us, every one soliciting that part might be reserved for his use. The effect of this delusion was truly astonishing. *Such as had not moved their limbs for a month before, were seen walking in the streets, with their limbs sound, straight, and whole.*” “This curious relation,” observes Dr. Lind, “is given by an eye-witness, an author of great candour and veracity; who, as he informs us, wrote down every day the state of his ‘patients.’” (Faulkner, p. 150.)

What have Dr. Milner, with his Right Rev. brethren, and Mr. Stubbs, to say to all these Protestant wonders? Here is the gout suddenly cured by a ghost; a complaint frightened out of a country by a civil

war; and many persons unable to move from disease are immediately seen walking about the streets, merely from having tasted some of the Prince of Orange's diluted essence. What would Dr. Milner have said, if these wonders had been wrought in *Ghent*, instead of *Breda*? What would he have said, if that city had been besieged; if the people had been dying of the scurvy, and if the touch or the sight of some holy envoy from the pope had caused those who had not moved their limbs a month before, almost instantly to walk in the public streets, sound, straight, and whole?

But, sir, in conclusion, to speak more gravely respecting the charge so often reiterated by Papists, that Protestants are unable to work miracles, and that the Romish Church has this privilege exclusively, that sentiment of St. Chrysostome appears to me to be a very weighty one:—"Once it was known by miracles who were true Christians, and who were false: but *now* the power of working miracles is *wholly taken away*; the pretence of it is to be found amongst those who pretend to be Christians." Nor are the words of St. Augustine of less weight: "Against those *miracle-mongers* my God hath put me upon my guard, by admonishing me that in the last days there shall arise *false prophets*, who shall work such signs and wonders as to deceive, if possible, the very elect." When, therefore, the Papists demand miracles of us, we say with a divine worthy of being classed with Chrysostome and Augustine, (Calvin,) "To demand miracles of us is highly wrong; for we have not been the inventors of a new Gospel, but we retain that very Gospel which has for its confirmation all the miracles which Christ and his Apostles have wrought." We do not boast, indeed, of miracles such as the Papists pretend to; but we thank our God and Saviour that we have mira-

Christ. Observ. No. 192.

cles of grace and spiritual mercy to which we humbly can appeal. As the Apostle says, "*Now* the dead body does not open its eyes by a miracle of the Lord; but the blind *heart* is enabled to see by the word of the Lord. *Now* the deaf ears of the body are not unstopped; but how many have the ears of the heart closed, which nevertheless are opened when pierced by the word of God?" These are the miracles which we covet earnestly, which we witness thankfully; and, beholding them, we do not doubt, notwithstanding every denunciation from the Vatican, that "God is with us of a truth."

But to revert once more to Dr. Milner's pamphlet—Who can fail of observing the *identity* of the Roman-Catholic religion in every age and in every place? Let those who think that the superstitions of Popery are not the same as they ever were, peruse these Authentic Documents of the Vicar Apostolical.—What a difference do we find between the apologists for the Romish faith, and the apologists, in the primitive times, for the faith once delivered to the saints! They were remarkable for their rare appeals to any undoubted miracles, excepting those of Christ and his Apostles: they chose rather to adduce the evidence of Scripture, particularly the sure word of prophecy. Whereas these *seldom* refer to the Bible; but are for ever exhibiting their false miracles. Even the cover of Dr. Milner's pamphlet contains intimations that various works may be obtained *treating of miracles*; and the public are at the same time invited to purchase the Roman Missal, together with the evening office of the Church, or vespers, &c. &c.

What a consolation is it, whilst we witness these unwearied efforts making by the Romish Church, to reflect, that the Scriptures are daily becoming more and more widely diffused! Those who read them with

prayer and humility, will gradually see through the delusions of Antichrist: they will know the Shepherd's voice, and will not follow strangers. They will distinguish the words of Jesus, and the works of the Apostles, from papal decrees, and the declarations of vicars apostolical: they will discern truth from error, and will be in no danger of confounding the gold tried seven times in the fire—those Divine miracles,

for instance, which were wrought on Peter's wife's mother, on the sick of the palsy, and on the man who was laid at the gate of the temple—with the tinsel and the dross of such wretched compositions as the reduction of a dislocated joint by the help of an apparition in the night, or the cure of Winifred White, of Wolverhampton, at the well of St. Winifred.

D. H. Q.

REVIEW OF NEW PUBLICATIONS.

Sermons, chiefly designed for the Use of Families. By JOHN FAWCETT, A. M. Rector of Scaleby, and perpetual Curate of St. Cuthbert's, Carlisle. 2 vols. 8vo. Carlisle: Scott. London: Richardson.

It is not unusual for criticism to carry an ungracious aspect towards sermons which make no attempt to explain what is obscure, or to amend what has been depraved, in the Sacred Writings. We are far from disallowing the application of critical sagacity and theological learning to the elucidation of the Word of God. Much, very much, is due to those eminent scholars who have circumscribed the wanton flight of conjectural ingenuity, and ascertained the genuine text of Scripture, by the sure though wearisome process of successive collation; who have thrown light upon many of the darker passages, by reference to the peculiarities of ages and nations, of religious sects and political parties; who have settled the force and import of ambiguous words, by tracing them through the perplexities of a long and devious etymology, to their original stock; or who have displayed, more clearly than their predecessors, those portions of holy writ which owe their obscurity to the nature of the subject discussed, or to

the brief, condensed, parenthetical style of the inspired penman. Not only are such labours no unprofitable employment of talent and erudition, but they are of essential service to mankind. It is the part only of enthusiasm or ignorance, to decry those scholastic labours by which the Oracles of Truth are opened to the unlearned.

But while we acknowledge the deserts of studious men, whose diligence is employed in resolving biblical difficulties with the help of human learning, we must not undervalue those labourers in the cause of godliness whose chief aim it is to impress upon the heart the doctrines and precepts which lie within the compass of common understandings; and this is the object which the author before us has successfully accomplished. His sermons are modestly entitled "Family Sermons;" and to adopt that appellation is to disclaim the praise of elaborate research and rhetorical ornament.—That he has not attained that praise is only, perhaps, because it lay below the scope of his wiser ambition. Many passages in his volumes attest the sound divine and accomplished scholar: and the attentive reader will remark some incidental criticisms, that seem to have escaped from our author almost unawares,

which warrant a belief, that he has not been prevented by the penury of his resources from dispensing them more largely. But the main design of this writer is, to penetrate the heart and conscience with those sacred truths "that accompany salvation." To the sickly taste of the present age for curious conceits and fantastic interpretations, the pages before us afford no gratification. No obsequious concessions are made to conciliate the worldling; no impure mixtures are prepared to delight the Antinomian palate. But the lover of sound and practical doctrine, and luminous exposition—the humble disciple of our Lord Jesus Christ, who is more studious of improvement in holiness than of comfort under the empire of sinful infirmity—will set a just value on this addition to his religious library. He will especially delight to see the scriptural character impressed on these discourses. The foundations here laid are such as become a Christian architect, and are competent to sustain a building that aspires to eternity: and the structure corresponds with the foundation; for nothing less is demanded of the Christian, as suited to his high and holy calling, than the uniform influence of a faith and love which detach the soul from worldly objects, and maintain it in an uninterrupted commerce with the invisible glories of heaven.

Among the excellences of these compositions, we feel pleasure in noticing the due combination of evangelical doctrines and precepts. Occasionally, it has been our painful duty to remark in writers not chargeable with doctrinal unsoundness, and who sometimes array religious truth in warm and imposing colours, a deficiency in the truly apostolic art of conducting moral disquisitions upon Christian principles. In the body of the sermon there may be much to recommend the pure morality of the Gospel, and the spiritual elevation of

a renewed heart may be beautifully portrayed; and, yet, "the Author and Finisher" of all faith and holiness may not occupy that prominent station in which the believer delights to behold him. The writer will, perhaps, proceed in a strain of pious and fervid exhortation, without any distinct reference to the "High Priest of our profession," until, at the close of his discourse, he seems to start into a consciousness of his defect, and immediately tacks on a meagre summary of evangelical truths, as if to vindicate his orthodoxy or to pacify his conscience. The salutary "unction" of a discourse from the pulpit depends very much on a reference to the person, the offices, the love, the example, the doctrines of the Redeemer being perceptible through all its parts: and when this quality is wanting in the body of the discourse, we ought not to be satisfied by an attempt to supply the deficiency in an ill-timed peroration. It is indeed true, that, when the preacher's aim is a minute delineation of some feature in the Christian character, or an extensive application of some Christian precept, his composition must suffer in regularity and distinctness, by interlacing it with points of doctrine. We are not advising that the mysteries of faith should be thrust into every chink and crevice of a disquisition with which they have no immediate concern. We have certainly no great sympathy with those who approve of throwing together the most discordant materials, without taste or order in the selection and arrangement: and we are not better entertained with that species of theological legerdemain which can elicit any given dogma from any given text of Scripture. Yet are we persuaded that, where the mind is deeply imbued with the transcendental doctrines of Christianity, an evangelical tinge and colour will be communicated to whatever is poured forth upon sacred sub-

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jects. The atoning blood and efficacious Spirit of our Lord Jesus Christ are the cement which holds together the whole fabric of Christian doctrine and morals. When He is removed from our thoughts and affections, the lively ministration of the Gospel sinks into the dead and condemnatory letter of the Law. All true believers must necessarily maintain this practical reference of all they do to the Redeemer; for Christianity dwindles as this principle becomes less distinctly present, and less virtually operative. Remove it altogether, and nothing but the name and shadow of the Gospel remain. Now, if this be true, it certainly is not exacting too much to require the commissioned minister of Jesus Christ to make it apparent, in every discourse, that Christ is the life and spirit of his teaching and administration. A deep and permanent persuasion in his own mind, that the "excellent riches of Christ" should be impartially displayed in all their variety and abundance, will infallibly conduct him to that pious and heavenly strain which alone can gratify a truly Christian ear. He will not bring forward the Redeemer, like an eastern potentate, only on extraordinary occasions, and with a cumbrous magnificence, to be the object of a momentary gaze; he will not preserve the salutary doctrines of revealed truth for a festival entertainment; but will produce them to the people, for their daily nourishment, as the only food sufficient for the strengthening and refreshing of their souls. Every discourse, though not pointed directly at the mysteries of the Gospel, will become, in the hands of such a preacher, the easy vehicle of information and comfort: and thus the glory of the Cross, no longer enshrined within the veil, will be diffused through every part of the Christian temple.

We shall now offer a few extracts, which may enable the reader to form

a just estimate of Mr. Fawcett's theological sentiments, and his pulpit style, beginning with a sermon on the words, (Psal. cxliii) "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." He observes:

"The use which is made of this last declaration, very much distinguishes false-hearted religionists from the truly humble followers of Jesus Christ. For many will confess they are sinners; but it seems a sort of comfort and relief to them to remember, that all men are so too, as well as they. 'Enter not into judgment with thy servant; for in thy sight shall no man living be justified;' would by them be urged as a sort of extenuation, as making the charge of guilt somewhat lighter, and the plea for forgiveness more powerful. 'We are sinners, true; we cannot stand thy judgment, we confess it; but who can? We have sinned in common with the rest of our fellow-men, and partake of the general frailty of our race.' Thus such men speak, as if they were kept in countenance by numbers. The weight of guilt seems lightened by being shared amongst many. They say, 'We are all sinners,' meaning that they are no worse than others, better possibly than many; and, therefore, the universal wickedness of all, and much greater wickedness of a vast proportion of mankind, afford them a ground of hope.—For they argue, if God should condemn them to eternal punishment, what must become of thousands upon thousands of mankind?

"Now this mode of thinking and reasoning betrays an unsound and unhumiliated heart. No one who has entered into the real meaning of David's words, or been in any measure impressed with David's sense of sin, ever reasoned so; for the words, 'in thy sight shall no man living be justified,' are so far from being an *excuse* or *extenuation* of sin, that they are an acknowledgment of it, as deeply rooted in the heart and nature. No pleading, 'We have done wrong in this or that, but it was through surprise, or temptation, or error; our hearts are good, and we mean well.' Nothing like this: the truly convinced sinner feels and owns that it belongs not to man to stand in self-justification. The evil which he manifests in his conduct in common with others, he traces to the depravity of heart which he partakes of together with others. He has done with extenuating his sins; with explaining them into

mistake, or rashness, or violence of temptation; or the extreme of generosity and gratitude, whereby some men, not knowing or feeling the universal depravity of mankind, would persuade themselves and others, that their vices are virtues; and their crimes for which they deserve even the punishment of the law, noble and heroic actions. Pleas of this foolish kind, the truly humbled man has done with for ever: he traces the sinfulness of his life to its proper source—the sinfulness of his heart: he knows that as sure as he is a man, he is a sinful man; that his heart is deceitful above all things, and desperately wicked, and that every imagination of the thoughts thereof is only evil continually. It is in this humbling way that he adopts the words, ‘in thy sight shall no man living be justified.’” Vol. I. pp. 91–93.

The two following citations—one from a sermon on Luke xvi. 8, the other from a sermon on 1 Cor. vii. 35—will be acceptable to the spiritually-minded reader.

“In every comparison of these two great divisions of mankind, the advantage is generally on the side of the children of light. But at present we are going to compare them in a point of view, in which the preference must be given to the children of this world; the wisdom of each in their respective generations. If we contemplate them in any other light, there is no comparison. The righteous excel the wicked, as much as light excelleth darkness. Their principles are incomparably more excellent, the objects which they pursue more noble, their joys more pure, their lives more useful, their deaths more peaceful, their eternity more glorious. There is one and only one point of view, in which the preference can be given to the children of this world. They are wiser in their generation than the children of light. In forming an estimate, however, of the wisdom of each class, we must proceed with caution; that we may neither give to the worldling a praise which he does not deserve, nor condemn without reason the generation of God’s children.

“The children of this world are not all of them wise in their generation. There are many who are fools for both worlds, madly throwing away the comfort of this,

and treasuring up for themselves an inheritance of wrath in the next. Yet it will be hard to find, even among the most worthless and inconsiderate of mankind, one who is not outdone in folly by the wisest of God’s children; if we take into consideration the proportion which ought always to be kept between the worth of the object, and the diligence of the pursuit. A man is not to be accounted foolish because he does not labour hard for a thing of no worth. It is when, for want of consideration, diligence, and management, men let great things slip out of their hands, that they are justly accounted fools. And if this be the case, and we think what eternity is worth, what heaven and our souls are worth; and, on the other hand, how little satisfaction there is in any worldly thing, and how short a time it lasts; in this light, even a little diligence in a worldly man may justly shame a great deal in a spiritual man. The spiritual man may be the more diligent of the two, and yet not so diligent in proportion, nor so wise in his generation.” Vol. II. pp. 1–3.

“Contemplate much the nearness and vast importance of eternity, and see, in this light, the vanity of all those things about which you are apt to be troubled, or by which you are distracted. How soon will they all be as if they had never been! Those busy moments are making provision, as they fly, for moments which must pass away in their turn. Those important concerns which look so big, and demand so close attention, how soon will they disappear for ever! While eternity, that great thought, with what demonstration does it shew all things here to be lighter than vanity! Our comforts, our possessions, our relations, our idols; whatever we think them now, what will they be in a few years? Or what will they appear to be, when the soul enters on her eternal portion? My brethren, the time is short; it remaineth, therefore, *that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.* If, then, you would wait upon God to good purpose, be serious as men that have here no continuing city, but who seek one to come. Have your loins girded about, and your lights burning, and be

yourselves like men that wait for their Lord. Without this serious spirit there is no such thing as attending upon the Lord. A light and trifling mind is always distracted, always dissipated; is easily moved about by every change of circumstance.—As straws or feathers are driven about by the wind, while heavier substances lie unmoved; so every wind of fortune affects those minds which are not kept steady and fixed to their centre by the weighty consideration of eternity. They may hear the word with joy, and often experience a considerable melting of affection; but things eternal not having a deep hold on their minds, when they are out of the sound of the Gospel, they are ready to be carried away by every vanity." Vol. II. p. 274.

There is a very instructive sermon upon Moses communing with God in the mount, and attracting to his countenance some rays of heavenly brightness from his converse with the Father of lights. The reader will not be displeased with having one or two passages from this sermon:

"All solid attainments in religion must appear from converse with God. It is by retirement from the world, and calling upon God in secret prayer, that progress in real holiness is to be made. Here the soul is to be bowed low in humility: pardon and peace, through Jesus Christ, and the spirit of adoption, must here be sought. Here, trust in God is to be exercised; here must we learn to cast upon God our cares, and put away tormenting fears; here must patience be learned; here hopes confirmed; and here must be acquired temperance, meekness, charity, heavenly-mindedness, and strength and wisdom to discharge with diligence and success the active duties of our respective stations. In short, as Moses on the mount received the Commandments; so in the mount it must be, that those same Commandments must be written on the fleshly tables of our hearts by the spirit of the living God. This consideration is of great value. It not only shews us *how to acquire* Christian graces; but also affords a sure method of judging of such as we may think we possess. For if all solid attainments must be learned by prayer, it follows that all attainments, however specious and showy, which do not

proceed from secret communion with God, are of a questionable nature. They are either the delusive glare of wild-fire; or the intemperate heat of zeal without knowledge; or the cold lamp of head-knowledge, without affection; or whatever they be, and however they may glitter in the eyes of men, depend upon it, the whole is a false lustre; it is only a varnish of earthly composition spread over the face below, not a reflection of the Divine glory caught from above." Vol. II. p. 194.

"I cannot, indeed, promise any that they shall ever in this life arrive at such a state, as not occasionally to feel this barrenness and deadness of spirit. But in proportion as a man becomes more spiritual, these occasional depressions, at the same time that they grieve and humble him, will minister to his sanctification. They will teach him to cease from self-dependence, and to live more simply by faith; to long for that better state and place, where there shall be no more variations of frames, no more interruption of joy: where the vision of God shall be perpetual and without a veil; and the faces of his saints beholding it shine with a brighter glory than that of Moses, and shine for ever." Vol. II. p. 262.

We have pleasure in transcribing another passage, from a sermon preached on the close of a contested election at Carlisle; of which circumstance the preacher takes advantage, to encourage the candidates for a place in heaven to a diligence worthy of the object they pursue.

"For what, then, has been the contest which we have witnessed? What is the value of the distinction sought? Its due and reasonable worth has been already admitted; nor do I wish to detract from it in the smallest degree. Rate it as high as you please; still it must be remembered, it is a transient honour. A very few years must bring it to its close. And life itself is such a vapour, that it may not last, even during the short continuance of this limited period. The honour is conferred upon a frail dying mortal; and he who is one day borne in his embellished chair, the idol of an applauding throng, is another day conveyed in the mournful hearse, to 'the house appointed for all living.' If this, then, is worthy of being sought with so much dili-

gence; what care, what labour, what attention, can be adequate to the great object which is placed before you. Oh that I had words to express its worth, and to urge you to the pursuit in a manner suitable to its importance! A house eternal in the heavens! An inheritance incorruptible and undefiled, and that fadeth not away! A crown of righteousness, and of glory! These high objects the Gospel sets before you; not a seat which (though in the most august house, and among the first men in the first nation of the earth) is yet a transient seat, and among men, evil and corrupt, fallen from their true glory of righteousness and holiness, or but imperfectly recovered to it,—but an enduring place, in an eternal house, amid the general assembly and church of the first-born, which are written in heaven." Vol. II. p. 85.

When a volume of sermons contains so much valuable instruction as is to be found in the pages before us, it were an unnecessary and suspicious labour to attempt, what the author has declined, an apology for its publication. We know few works of the kind which we can conscientiously recommend with less reserve; and we are disposed to give it a preference over many similar productions, not so much for any one predominant excellence, as for the satisfactory combination of sound, and sometimes original, matter, with clearness and simplicity of expression, and with forcible application. Specimens, it is true, of sublimity and pathos do not present themselves in these sermons; yet are they sufficiently elevated and impressive to affect the heart, and that without oppressing the understanding. Though such a style of composition be less calculated to confer celebrity on the preacher, than the terrific bursts of Bossuet, or the redundant magnificence of Taylor, it may assert a better claim to the praise of practical utility. Perhaps religious truth enters the heart more surely by these silent and gradual approaches, and possesses it with a more stable and benignant influence, than when it comes in the whirlwind and the storm,

or with all the pomp and circumstance of splendid imagery. The wisdom which is from above, is pure, and peaceable, and gentle. In its attempts on the heart, it is not likely to find serviceable auxiliaries in bewildered senses, and an intoxicated fancy. A mind enervated with immoderate emotions, is not that into which Divine truth most readily insinuates. The religion of Jesus Christ captivates the heart and understanding together: it exercises a reasonable sway, and requires a reasonable service. Nor does it find any thing congenial with itself, in that perturbed state of the affections, to which animal sensibility contributes more than spiritual discernment.

But, besides the positive merit of Mr. Fawcett's work, there are general arguments for approving its publication. Every faithful minister of the Gospel must, of necessity, feel an anxious tenderness for the flock committed to his care. After a pastoral ministration of many years, it were strange and melancholly, indeed, to have met with no consoling instances of converts brought over, by his public instructions, to the faith and practice of the Gospel. Some of these will be removed, by the vicissitudes of life, to a distance from their spiritual father; or he himself may be taken from them all, to another sphere of labour, or to his eternal rest. In the prospect, or after the occurrence, of some of these events, the affectionate minister will be often anxious to deposite with his auditory some lasting memorial of his pious concern for their best interests, some record of the doctrine he has delivered, and, above all, some touching remembrance of their own earlier convictions and resolves. Now this object cannot be more certainly obtained, than by the method which Mr. Fawcett has adopted. He has committed to the press a number of discourses, delivered, at intervals,

through a series of years, in the same church. It may be humbly presumed, that each of these pastoral appeals has been made a vehicle of spiritual profit to one or more of his hearers; and doubtless the same discourses, in print, are likely to be instruments of renewed benefit to those whose conversion they promoted, when first delivered from the pulpit. An individual who has become faint and weary in his religious course, and is beginning to relapse into worldly compliances, in turning over the pages of volumes of this description, may often encounter the convincing arguments, the serious admonitions, the affectionate entreaties, by which he was first animated to a lively concern respecting his eternal interests. Images, that had almost passed away from his sight, may here return upon him with new distinctness and force: traces, that were almost obliterated, may be restored and deepened. The recollection of how he once heard, and what he once felt, with all his early prayers and tears, his hopes and terrors, his conflicts and enjoyments, may thus awaken in his bosom the sharpest compunction, and excite him to the most vigorous efforts towards regaining that high condition of grace from which he is so lamentably fallen.

In this view the re-perusal of sermons of but ordinary merit, is sometimes productive of much personal and local benefit. But we are far from meaning thus to confine the probable utility of the discourses before us to the particular flock over which Mr. Fawcett may have exercised his ministry. They are adapted to general use: nor should we envy those whose affections are so unimpressible, as not to be raised by their perusal to a higher tone of religious feeling, or so cold as not to derive from them something of that chastised fervour with which they are imbued by the anointing of the Holy Spirit, or so grovelling as not to de-

light in accompanying the preacher in his flight beyond the circle of mortality, and expatiating with him in those higher regions with which he seems to be familiar.

Mr. Fawcett has given us a sermon upon Levit. vi. 13;—"The fire shall ever be burning upon the altar: it shall never go out;"—in which he endeavours to derive spiritual instruction from the hieroglyphics of the Mosaic economy. We confess that we are in general adverse to the curious system of allegorizing the plain and simple parts of Divine Writ; of making the most ordinary historical facts speak the language of a profound theology; of detecting hyperbole and metaphor in what appear, to homely minds, the plain maxims of a morality distinguished by its chaste simplicity; of tracing the history of Redemption in the habiliments of the Hebrew priesthood; and of suspending the whole substance of revealed religion upon the sockets and tenons of the tabernacle. No doubt the dawning effulgence of Divine Mercy casts a rich glow upon the whole structure of the Levitical worship. That luminous cloud which has since broke into a blaze of glory, with which the universe is filled, rested then upon the tents of Shiloh, and gilded the obscurity which it was not yet commissioned to dispel. Whoever delights to contemplate Him of whom Moses and the prophets did speak, and the progressive manifestation of his Gospel from the earliest periods of the world, will find a rich and sacred entertainment in the annals of the Jews. But let him abide by those strong and distinguishing features of resemblance between the shadows of the Mosaic and the substantial verities of the Christian dispensation, which are obscure to none but the voluntary infidel and sophist. In the far greater part of the typical transactions which are recorded in the Jewish Scriptures,

the analogy, in some prominent parts, with the economy of Grace, under the New-Testament dispensation, is obvious and striking;—but he who shall attempt to explain the correspondence of all the minuter parts, will only bewilder himself and his readers in mazes of endless perplexity. We do not intend that the reader should particularly apply these remarks to Mr. Fawcett's illustration of the morning and evening sacrifices invariably exacted of the congregation of Israel. We admit that it is not difficult for a Christian to perceive, with him, how this ceremony may be regarded, in a general way, as symbolizing with the spiritual worship demanded under a more mature dispensation. At the same time, we do not follow him without much hesitation, throughout the whole of his attempts to trace, in the form and circumstances of these oblations, a symbolical representation of the spiritual sacrifices which are offered to Jehovah by true believers. By the altar he understands the heart, which sanctifies the gift. When he reads that an expiatory sacrifice was to be offered by the high priest, before the victim presented in the name of the whole congregation could find acceptance, he is reminded, that our religious services send forth no sweet-smelling odour, until the Father has been propitiated, and the sinner justified, by sprinkling of the blood of Jesus. In the fire which came down from heaven to consume the victim, he discovers an emblem of that Divine love with which the Holy Spirit kindles the affections of believers, and which breaks forth into ardent flames of devout meditation and prayer; and from the injunction against employing strange fires in this sacred ceremony he infers, that no offerings are pleasing to the Most High but such as are consecrated by the pure and holy ardour of a heavenly charity, which cannot coalesce with any earthly element. *Christ. Observ. No. 192.*

ment, but demands entire possession of the altar. Neither does that part of the ordinance appear to him less intelligible, which prescribes that the fire should be ever burning, and on no account be suffered to go out; although only two daily sacrifices were imperatively appointed, one at the morning, and the other at the evening service. The instruction, which he conceives a Christian worshipper may collect from this regulation, shall be presented in his own words.

“The fire kindled upon the altar from above, was to be kept perpetually burning, and was never to go out. And it was the office of the priests to see to this; to feed it with fresh fuel every morning, and to guard the holy flame with all their care. The sacrifices were not continually offering: the stated daily sacrifices were only morning and evening; yet the fire was to be always burning, ready for any occasional sacrifice, whether it were a trespass-offering, or a peace-offering, or a freewill-offering, which any one might bring. And herein is a very principal point of resemblance, and the chief instruction of the text.

“Christians are not continually engaged in the actual service of prayer and praise. They also have their stated seasons of more solemn devotion morning and evening, when their prayer is set forth before God as the incense, and the lifting up of their hands as an evening sacrifice. During other parts of the day they are labouring with their hands, and engaged in the business of life like other men. But still, though tradesmen or labourers, they are also priests, and have the charge of the sanctuary, and are to guard the holy fire. Though they are not always praying, yet the fire is never to go out. Their chief work is to keep themselves in the love of God, so that their hearts may be in the frame for sacrificing all the day long; and may, on every occasion through the day, be sending up some tribute of praise and thanksgiving.” *Vol. II. p. 376.*

It may not be amiss, as we are touching upon this subject, to shew that the minute prescriptions with which the Levitical worship was traced out, may be satisfactorily ex-

plained, without supposing that every line and feature of that worship had its counterpart in the Covenant of Grace. One reason may be found in their tendency to impress upon the Jews a deep and permanent sense of the sovereignty of God, and of his constant superintendence and particular providence in the government of the world. When they observed that Jehovah asserted his right of fixing the minutest circumstances of their worship, they could not suppose him unmindful of his great name and authority, or negligent in exacting the obedience of his creatures. They would find it easy to believe, that the finger which had so minutely delineated the most inconsiderable appendages of their religious ceremonies, had not been less exact in defining the moral duties of mankind; and that if Jehovah so accurately observed the breach of ritual misdemeanours, he would hardly be indifferent to the more flagrant offences against the laws of justice and mercy.

Again; as men are very apt to become remiss in performing duties to no visible person, and for no immediate and ostensible object, it was very expedient that the duties enjoined upon the people of Israel should be of a nature to require no inconsiderable occupation of thought and time. Had any thing been left to the option or good-will of the worshipper, it cannot be doubted that a gradual corruption would soon have overspread the temple-worship: the fires of the altar would have often gone out; and the service of Jehovah would have been profaned, hurried over with indifference, or curtailed with impious contempt. When this distemper had invaded the ceremonials of religion, all fear and knowledge of the true God must have rapidly decayed. For it should be remembered, that the life and substance of the religion of the Jews were not so much supported by that informing Spirit, which is the spe-

cial blessing of the Gospel, as by the external activity of rites and observances incessantly recurring. Had these been less peculiar or rigid, we may presume from the principles of our common nature, and from the actual instability of the Israelites, that their worship would soon have taken a new form and complexion from that of surrounding nations.—An avenue having been thrown open to easy intercourse with their idolatrous neighbours, those vicious principles and practices would have speedily broken in, which even the strict singularities of the Mosaic code were not always sufficient to exclude. We therefore recognise the wisdom of God, in so involving that stiff-necked people in the trammels of a laborious ritual, as to render a defection from the true religion much more difficult.

It is also observable, that by taking immediately upon himself the entire direction of their religious services, Jehovah did much to convince the children of Israel of the abhorrence in which he held all human inventions in religion. So easy is it to depart from the reverence due to the word of God, and to be carried away by the impetuosity of pride and passion, by the preponderance of human authority, or the fluctuations of weak credulity, that when men are allowed to add, to diminish, or to vary ever so little from the express declarations of the Sovereign Dictator, it is not easy to conjecture at what novelties and extravagances they may arrive. But in modelling the religious worship of his peculiar people, the God of Israel gave no license to the follies and passions of the human heart: all was to be scrupulously copied out from the pattern given to Moses on the mount, and penalties were denounced for the smallest deviation from the prescribed model.

It may, perhaps, have entered into the counsels of Infinite Wisdom, to render the ceremonial law burden-

some, in order to make the gracious dispensation of the Gospel a more desirable event. The Jewish worshipper might well be solicitous for the arrival of that great Deliverer, emphatically denominated *the Consolation of Israel*, who should rid him from the yoke which the lawgiver had imposed, and introduce him to the glorious liberty of a free and spiritual worship.

We have only one remark further to add upon this subject. Although we are not so sharp-sighted as those who pretend to parallel the Jewish and Christian economies in every subordinate particular, conceiving as we do, that, with few exceptions, the one is adumbrated by the other only in the larger features and general outline; and though we cannot applaud the presumption which leads men peremptorily to decide upon the reason why a blue cloth was laid upon the table of shew-bread, while the covering of the holy vessels was scarlet; still we are of opinion that the exactness of Jehovah, in regulating the temple-service, suggests matter of consolatory reflection to the believer in Christ. It warrants the conclusion, that He who superintended a system of types and shadows with so vigilant an eye, is not less watchful in observing, not less jealous in protecting, a dispensation of so much more intrinsic dignity.—Whatever has a place in the Messiah's spiritual temple has been contrived by the unerring wisdom of God, and shall contribute to the advancement of his magnificent undertaking. Those very circumstances which, singly examined, might appear to have no form nor comeliness, shall be found conducive to the strength and symmetry of the heavenly fabric. Not a colour is faultily disposed, not a pin misplaced; but the whole house is worthy of its glorious Architect, and shall come from under his hands without spot or blemish.

Above all, let us learn to submit

our own judgments to the counsel of God. There was matter enough in the plan of the tabernacle, and the disposition of its furniture, for the cavils of impious men among the Jews. There was much that human cunning might reprove, and more for which it never could account.—And as this is designed for a specimen of the conduct of God in creation, in providence, and in redemption, let us learn to believe, that what is therein unaccountable to finite capacities may nevertheless be arranged with infinite skill; and that no posture is more suitable to our feeble reason, than humble expectation of the display of those ways and judgments which are far above out of our sight.

Mr. Fawcett's useful volumes close with a sermon on the profound mystery of Predestination, that fruitful source of contention, that rock against which all the forces of the human intellect have fretted and foamed themselves away. Our author has conducted this inquiry with much good sense and discretion; for his main object is to guard what he considers as the doctrine of Scripture against the perversions of ungodly men. It was not, we are persuaded, Mr. Fawcett's own expectation, that any one who has laboured with the metaphysics of this question would find his mind relieved from its difficulties by the perusal of this discourse; unless, indeed, he should be happily persuaded to forego the vain design of attempting its solution. It is a great point of wisdom to observe the boundaries which Divine Power has assigned to the successful enterprises of the human understanding. So surely as men pass beyond the verge of scriptural light, they enter a region without waymarks or limits to direct their path or to confine their wanderings. To those who attempt to explore the profundities of the Divine foreknowledge, in which one deep calleth to another, we might

apply the description given by Milton of Satan's passage through the tumultuous domain of Chaos :

———his sail-broad vans
He spreads for flight, and in the surging
 smoke
Uplifted spurns the ground ; thence, many
 a league,
As in a cloudy chair ascending rides
Audacious ; but that seat soon failing,
 meets
A vast vacuity ; all unawares,
Fluttering his pennons vain, plumb down
 he drops
Ten thousand fathom deep.

It might lower the tone of passionate dogmatism to reflect, that in the course of many centuries, during which this arduous question has unhinged the wit and wearied the patience of the most ingenious and painful inquirers, no progress whatever has been made to a right understanding of it.

The opening of this sermon is well worthy of attention, and may furnish matter for useful reflection.

"As God is in his own nature incomprehensible, so his dispensations towards men partake of the same character, and are incomprehensible also. His judgments are unsearchable, and his ways past finding out. It becomes us, therefore, in contemplating the Divine proceedings, to be sensible how incompetent judges we are of what is fit and right for God to do. It is our wisdom to know where to stop ; to be content with the things that are revealed ; and not to aim at being wise above what is written, nor to pry with an eager and hurtful curiosity into those secret things which belong unto the Lord our God. But though the desire of intruding into things not seen deserves to be censured, as the effect of a proud and fleshly mind, yet all inquiry, even into the deep things of God, is not to be repressed.—To a certain extent, even here, it has pleased God to lift up the veil which hides his dispensations ; and to proceed *so far* with humility and reverence, is by no means unprofitable, provided only we bear in mind, that no conclusions drawn from doctrines which we very imperfectly understand must be suffered for a moment to interfere with known and evident truths. That

God is love ; that he is light, and that in him is no darkness at all ; that he is no respecter of persons ; that there is no unrighteousness with him ; that he is just, and wise, and good ; are propositions so clearly laid down in Scripture, as not to admit of the possibility of a mistake. If, therefore, we see in any doctrine, what appears to militate against these first principles of religion, the reason must be, that we do not understand that doctrine. We must not, however, suppose ourselves at liberty to deny what is revealed in Scripture ; or to say of any doctrine that it is not true, or that it is not to be understood according to the plain and natural sense of the words, merely because we cannot reconcile it with the acknowledged attributes of God. It may be true, notwithstanding this. Many things are evidently and undeniably true, which we cannot make to harmonize with the Divine perfections. As yet we see but in part, and our faculties in this imperfect state are not large enough to comprehend these great truths in all their bearings. The light of glory will explain all : meanwhile, we must submit our understandings to be taught of God, and be content to receive his word with the simplicity of little children. Every doctrine which God has revealed is calculated to form some holy grace in the heart ; and therefore the Christian character cannot be complete, if any part of Divine truth be overlooked or denied. Besides, when men stand aloof from any truth whatever, when they forbear to examine it, they do not by this means leave their minds void of all impressions on the subject in question. Just views, which are the result of candid investigation and prayer, are indeed hereby prevented ; but prejudices are not shut out ; these crowd in the more as men avoid patient inquiry ; and those who refuse to contemplate an object in its just proportions, reduce themselves to the necessity of beholding a distorted image of it."—Vol. II. p. 487.

Such are the sensible remarks by which Mr. Fawcett introduces his reader to this profound inquiry ; or, we should rather say, endeavours to lead them away from subtle speculations to certain practical conclusions. We are disposed to admit that it may not be expedient for a Christian minister to withhold from his congregation those views of Prede-

tionation which he apprehends to be clearly set forth in Scripture; provided always that he is modest and temperate in the enunciation of his opinions, and that the subject occupies no more than its due place in his ministrations. But may there not be a large class of persons, who, after having anxiously and perseveringly examined the question, remain in considerable doubt as to its just and scriptural solution, and who, therefore, deem it their wisest course to abstain from darkening counsel by words without knowledge? It will readily be allowed by thinking men—even among those who would maintain the obligation of explaining this dark subject, and by no one, we are persuaded, more readily than by our pious author—that there is, perhaps, no theological question on which so many have suffered themselves to deviate from the simplicity of the faith. They will readily agree with us, that it is also a subject which may very unseasonably be brought forward in the pulpit, and that the grand duty of the ministers of the Gospel is to preach the more plain and awakening doctrines of repentance and conversion, of faith in the atoning Sacrifice, of a new birth unto righteousness and a holy conversation enriched with good works. Assuredly the first object of practical moment for perishing sinners, is not to speculate about the point from which a gracious God descends to fallen men, but to ascertain the point from which they must ascend to that Father of Mercies. It will be time enough, they will allow, to look more closely into the humbling or encouraging considerations which flow from the theory of election, when the fruits of a Divine faith have entitled us to the comfortable assurance that we are in the number of the children of God. Till then, at least, all speculations on the subject had better be forborne. They are not likely to produce any serious

impressions on minds which have hitherto revolted against the simple and solemn declarations of evangelical truth; but they may contribute to the perdition of souls, if they amuse, with fantastic conceits and vague anticipations, persons who should be rather employed in lowly prostrations before the Cross, and in fervent entreaties for sanctifying grace, the pledge and the earnest of forgiveness and of heaven.

To those, however, who deem it their duty to present to their congregation the subject of Predestination, we would strenuously recommend the example of Mr. Fawcett, both in the hallowed caution with which he treats it, and in the pains he takes to exhibit along with it the practical effects with which the term, whatever be its real import, is always connected in the inspired writings. It is very possible to enunciate a true proposition, yet in such a connection, and so divested of its proper accompaniments, as to convey a sense diametrically opposite to the truth. And this is done by the preacher who, while he enlarges on the sequel of the supposed *decree*, which terminates in the glorification of the elect, entirely passes over, or dismisses with a hasty and superficial notice, those antecedent provisions which render the permanency of faith and holiness indispensable to all who would inherit eternal life. How directly does the method of teaching used by the Apostles militate against such a system! By them men are invariably taught, that “God hath from the beginning chosen them to salvation, *through sanctification of the Spirit, and belief of the truth;*” and that they are “elect, according to the foreknowledge of God the Father, *through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*” The object of such representations is not to make the Christian pilgrim walk less cir-

cumspectly ; it is not to divert his eyes from the duties of his holy calling, by fixing them upon its glorious prize ; but it is to fortify his faith, and to animate his affections, that he may walk worthy of his high vocation, and make sure his election, by "always abounding in the work of the Lord." A wise and faithful minister will pursue a similar plan. He will take care to shew that the merciful purposes of God toward those whom he saves are accomplished by the new creation of their souls, which were dead in trespasses and sins ; and that none can have the slightest ground for presuming, that he is enrolled in the register of life, until the fruits of his faith have appeared in his conformity to the divine image. He will expose the dangerous dream of fancying ourselves to be the favourites of Heaven, when our earthly dispositions and our works of darkness bespeak us very opposite characters ; and he will exhort his hearers not to be intent on prying into the hidden records of eternity, which are open only to infinite Wisdom, but to endeavour to read the purposes of God towards them by the reflections of his own light and Spirit in their hearts, and not by the delusive glare of pride and self-love. The sentiments of Bishop Jeremy Taylor upon this subject are expressed with his usual felicity : "As we take the measure of the course of the sun by the dimensions of the shadows made by our own bodies, or our own instruments, so must we take the measure of eternity by the span of a man's hand, and guess at what God decrees of us, by considering how our relations and endearments are to him."

So, again, the ambassador of Christ will be forward to shew, that none of his hearers are left without numberless proofs of the Divine forbearance and good will ; that it is open to all to receive the grace which bringeth salvation ; and that, if numbers perish, it is not because the oblation of Christ was made

inapplicable to them by divine appointment, but because they have never appropriated it to their individual benefit by a lively faith.

Thus much, at least, will be allowed to be necessary to guard the doctrine of Election, if promulged, from misconstruction and abuse.

We would hazard one remark more before we quit this subject, and it is this, That whenever there does exist, in any one, a disposition to turn the grace of God into licentiousness, and to persist in sin, on the rash surmise that he is sheltered from its consequences under the eternal decrees of Jehovah, such a temper and conduct can be ascribed to nothing but a perverse depravity of heart. When a dissolute man is resolved to take his fill of sensual pleasure, he will naturally look about for any sophistry which can appease the troublesome suggestions of conscience ; and according to his complexion, education, or other accidental circumstances, he will seek repose, from a distorted representation of some evangelical truth, from the pliant maxims of the world, or from the utter extinction of all principle and feeling. Doubtless such unhappy persons will sometimes pretend that they owe their emancipation from legal terrors to a confidence of the impunity promised to the elect. The fallacy of such reasonings, which are but a tissue of profligate and futile assumptions, is too obvious to need to be pointed out. No arguments, however, would avail to remove a distemper which lies in the heart, and not in the intellect. Such views can never be *honestly* entertained by any one who has rationality enough to constitute him accountable for his actions ; because, independently of their intrinsic absurdity, they make against the plainest declarations of Scripture, which uniformly declares, that whoso hath within him the hope of immortality and glory will labour to purify himself, even as Christ is pure.

We now dismiss these valuable sermons, in the persuasion that they will find that reception which they merit, with persons who love the truth as it is in Jesus, pure, simple, and unadorned. Some negligences of style, on which we have not thought it needful to animadvert, Mr. Fawcett will doubtless deem it expedient to correct in a future edition. To religious masters of families, who have exhausted their volumes of domestic instruction, Mr. Fawcett has rendered an important service; and they will be grateful to a writer who maintains, so forcibly and distinctly, the faith once delivered to the saints, at a time when false beacons are set up on every side, to lure simple souls into the gulf of the Antinomian heresy. It is our earnest prayer, that our author's strenuous and enlightened zeal may avail much to counteract the baneful influence of those wandering stars; and that all who deplore the lukewarmness and sloth which have given a vantage-ground to the activity of deluded men, would unite, in watchfulness and prayer, to propitiate our offended God, and to avert the threatened judgment of having our candlestick removed out of its place.

Narrative of a Voyage to New Zealand, performed in the Years 1814 and 1815, in company with the Rev. Samuel Marsden, principal Chaplain of New South Wales. By JOHN LIDDIARD NICHOLAS, Esq. 2 vols. 8vo. London: Black and Son. 1817.

Not only the "proper" but perhaps the most interesting "study of mankind is man;" and in no form do our speculations assume a more affecting colour than when we behold our race in all the wild sublimity of nature, and free from those restraints which in civilized society obliterate many of the native features of character, and reduce the species to a uni-

formity which, however beneficial for individual happiness and social intercourse, is certainly less picturesque and striking than the unsubdued energies of the half-clad savage. Peace, repose, comfort, with all the virtues and benignities of civilized life (to say nothing of religion) are blessings of so high a cast, and so infinitely surpass the brutal conduct and pleasures of the barbarian, that none but a few solitary admirers of an absurd and pestilent philosophy, "falsely so called," have been found to doubt which of the two deserved the preference. But, as a subject of occasional contemplation, savage life, whether from its distance from our personal habits and ordinary modes of observation, or from the strong features which characterize it, usually possesses a degree of interest which more polished nations fail to inspire. The inhabitants of towns and cities are beings that we understand; and it is only by the slighter differences which exist between them, and the incessantly varying play of passions and prejudices which mark their conduct, that interest is excited respecting their manners. But the wild inhabitant of woods and streams, who throws himself at night on the bare ground, under the shelter of a tree, or, at best, a crazy hut, and rises with the sun to seek his precarious plunder, rivaling in strength, in fleetness, and in the instincts of savage nature, the very beasts which share his trackless solitudes, is a being that immediately excites our curiosity and interest. It is true that the former class furnish more numerous points of observation in which their characters may be surveyed, and to those whose favourite study is the human heart, will continue to afford interesting subjects of speculation much longer than the savage, who is almost every where *substantially* the same, and whose passions, by their very magnitude and excess, render his

character easy to be developed and understood.

But, to balance this, there is one point of view which, to the devout Christian at least, renders uncivilized man a subject of fearful and permanent interest. He is partaker, in common with ourselves, of an immortal principle; he is heir to a future and never-ending existence; descended, with ourselves, from one common parent, he is inheritor of the same corrupt nature, and needs the same all powerful redemption. Yet (doubtless for reasons which, if we could fathom them, we should see to be infinitely just, and wise, and good) he has been suffered to remain hitherto ignorant of that remedy:—the blood which was shed for the sins of the world has not purified his conscience, nor the voice of Mercy which invites “all nations, kindreds, people, and tongues,” to accept of the proffered salvation, reached his ears. Thus to the Christian he is rendered an object of deep interest and solicitude; and to afford to him the means at once of civilization, and of temporal and eternal happiness, has become at length, as it ought to have been long ago, a subject of anxious attention among various denominations of the Christian world.

The interest thus excited is constantly opening to our view new and unexplored countries, and gradually rendering us more fully acquainted both with the physical and moral character of mankind, in all its varieties. But we know not that in any quarter the benevolent exertions of missionary piety have introduced us to a race of men more worthy of exciting our interest, as well as our earnest prayers and endeavours for their welfare, than those whose character and country form the subject of the present volumes.

The islands denominated New Zealand appear to have been first visited in 1642, by Abel Jansen Tas-

man, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. He explored the north-eastern coast; but being attacked by the natives, and having three of his men murdered, he did not attempt to land. The various other voyagers who afterwards touched upon the islands, all concur in the report of the wildness and barbarity of the natives, who have been uniformly described as a race of ferocious cannibals. It was forgotten how great were the provocations which they constantly received from the European sailors who passed near their shores, and who were in the habit of committing with impunity the most flagitious and unprovoked outrages amongst them.

It was reserved for the Rev. Samuel Marsden, his Majesty's principal Chaplain in the territory of New South Wales, to attempt the civil and religious improvement of these hitherto neglected barbarians. Of the pious zeal and activity of this valuable clergyman, and of his peculiar fitness for a service of so much difficulty and hazard, the readers of the *Christian Observer* need not to be informed. Encouraged by the success which had attended the endeavours of the English Missionaries at Otaheite, and undeterred by the objections made to a project which was esteemed, especially at Port Jackson, the most wild and chimerical, Mr. Marsden proposed to the Church Missionary Society, in 1810, the formation of a missionary settlement in New Zealand. The plan being adopted, Mr. Hall and Mr. King, with their families, went out as lay settlers, and were afterwards joined by Mr. Kendall, in the capacity of School-master. The whole number of persons attached to the mission, including women and children, amounted to twenty-five.

These measures, however, had not been proposed or adopted without much previous investigation, for

which Mr. Marsden, by his proximity to New Zealand, had many favourable opportunities. In addition to his general intercourse with such of the natives as were occasionally brought to Port Jackson by the different whalers, many of whom he took under his roof and treated with the greatest kindness, he had a peculiarly favourable opportunity of studying the character of two of the native chiefs, with whose names our readers are doubtless familiar—Tippahee and Duaterra. The former came from the Bay of Islands, where, by his own account, he appears to have been a ruler of great power and extensive possessions. His shrewdness of remark and nicety of discrimination are still remembered among the colonists, and served to impress both the governor and the other gentlemen who conversed with him, with a higher opinion than they had hitherto entertained of the understanding of the New Zealanders. Like most of the native chiefs, he was highly tattooed; a mode of disfiguring which rendered his appearance disgusting to an European eye, but which he sarcastically maintained was not more ridiculous than a custom which he saw prevail among gentlemen at Port Jackson of *plastering the hair with powder and suet*. He could not reconcile the rigour of our penal code with his own ideas of justice. A convict having been condemned to death for stealing some pigs, Tippahee interested himself very warmly in favour of the culprit, maintaining that, if a man had stolen an axe or any thing of essential utility, he ought to die, but not for stealing an article of food, to which he was most probably prompted by hunger. On being told the nature of our law, and the necessity of such regulations for the security of property, he immediately exclaimed, "Then why do you not hang Captain — (pointing to a gentleman then in company,)"

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for he came ashore in my country and dug up and stole all my potatoes;" a circumstance which it appears was literally true, and which is but one among the many instances of unprovoked aggression to which the New Zealanders have been subjected by the crews and commanders of European vessels.

The constant desire evinced by Tippahee for the civilization of his countrymen, with the gratitude he afterwards displayed on his return to his native shore towards the vessels that touched there, would have rendered his decease a greater loss than even it was, had he not been succeeded by that remarkable and interesting character, Duaterra, whose eventful history is too well known to require insertion. In addition to the thirst for useful knowledge which had been so strongly displayed by his predecessor, Duaterra had acquired, by means of a voyage to England, a large accession of new ideas; and being much attached to Mr. Marsden, by whom he had been discovered in the most abject condition at Portsmouth, and who had rescued him from the inhuman treatment which he received from the sailors, and procured his passage with himself to New South Wales, he entered fully into that gentleman's project for communicating Christianity and civilization to his countrymen, and guaranteed hospitality and kindness and protection to such persons as should be induced to undertake the mission.

The course pursued on this occasion was that which the experience of former missions had proved to be the best and most effectual; namely, that of combining the two great objects just mentioned, or rather of rendering the one subsidiary to the other. To a people so deeply immersed in ignorance and barbarity as the New Zealanders, it seemed that religious instruction, to be imparted with advantage, should be

communicated in connexion with a certain degree of civilization. It was not enough that the seed intended to be sown was good, but the ground must be rendered in some measure capable of its reception. For this purpose the introduction of the more simple mechanic arts, and the encouragement of a few artificial wants appeared highly important; and accordingly the Church Missionary Society wisely selected persons who, in addition to zealous efforts for the religious improvement of the natives, could instruct them in cultivating their ground, dressing their flax, sowing corn, building comfortable habitations, and, in short, could regulate and improve the whole system of their domestic economy. Added to this, the instruction of the native children having proved, in every missionary establishment, a most powerful, perhaps the most powerful instrument, of usefulness, Mr. Kendall undertook the important office of schoolmaster; and both himself and the other settlers, already mentioned, are described as being well adapted for the responsible stations to which they were appointed. In another respect, Mr. Kendall is likely to prove of essential benefit to the natives, by affording them medical assistance, particularly in those cases of inflammation in the eyes, which is almost the only common complaint among them. The access to them which he will thus obtain must also be highly favourable for introducing religious subjects to their notice with advantage.

It was for the purpose of establishing this settlement, to which we have thus referred by anticipation, that the voyage from Port Jackson described by Mr. Nicholas was undertaken; a previous one having been made, from the same place, by Messrs. Kendall and Hall, under Mr. Marsden's direction, to ascertain the

temper of the inhabitants and the general probability of success. The report being favourable, Mr. Marsden and his company, including amongst others Mr. Nicholas, Messrs. Hall and Kendall, and their families, and three native chiefs, Duaterra, Shunghi, and Korra-korra, with their attendants, set sail in the brig *Active*, of 110 tons, in November, 1814, having on board, in addition to thirty-five human beings, a considerable quantity of live stock of various kinds, for the use of the settlers; and articles, such as nails, axes, hoes, pieces of iron, &c. &c. for barter with the natives. The following is Mr. Nicholas's description of the three chiefs, from which we may gather a tolerably correct idea of the character of the natives in general.

"Duaterra, who was now in the full bloom of youth, was a man of tall and commanding stature, great muscular strength, and marked expression of countenance: his deportment, which I will not hesitate to call dignified and noble, appeared well calculated to give sanction to his authority, while the fire and animation of his eye might betray, even to the ordinary beholder, the elevated rank he held among his countrymen. But besides having from nature a set of regular and expressive features, his face formed in other respects an agreeable contrast to those of his fellow chiefs; for it was not disfigured with the disgusting marks of the tattoo, nor had any other extravagant arts been employed to give it an unnatural embellishment. His complexion was not darker than that of the natives of Spain or Portugal, and in general the lineaments of his countenance assumed the European character. But, however prepossessed by his personal appearance, I was much more forcibly struck with his correct and unobtrusive manners, which, totally contrary to what might be expected from one who had only for so short a period mixed with civilized people, and those only of the rudest order, common sailors, were not only extremely proper and well regulated, but even polite, engaging, and courteous. Thus do we often find Nature spurn the meretricious aids of art, while, asserting her own superiority, she raises, even among a nation of barbarians,

a distinguished model of the wonders she can effect, and which in every age and country must entitle her to the pre-eminence she claims. Duaterra, like Peter the Great, if I may be allowed in this instance to compare the obscure chief of a savage tribe with the mighty emperor of a comparatively savage nation, laboured with indefatigable industry at all sorts of employments; but particularly agriculture, which he wished to introduce among his people, and spared no pains that he might be enabled to instruct them in it on his return. He had the advantage, as I before observed, of being able to speak the English language so as to be easily understood, having made some proficiency in it during the time he was on board the ship; and he found this of considerable service to him in his endeavours to improve himself.

"Shunghi, a chief of superior rank, and more extensive power than Duaterra, in whose neighbourhood he resided, was induced by his representations to accompany him to Port Jackson. This man had not the same robust figure as Duaterra; but his countenance was much more placid, and seemed, I thought, handsomer, allowing for the operation of the tattoo which it had undergone, while it wanted that marked and animated severity which gave so decided a character to the face of his companion. As the mind of Duaterra was disposed chiefly to the pursuits of agriculture, and the desire of acquiring a perfect knowledge of the methods we employed in all its stages, so the genius of Shunghi was bent exclusively on mechanics, for which he shewed an evident predilection, and gave some extraordinary proofs of his skill and ingenuity. I have seen myself an admirable specimen of his abilities in this line, considering the very rude and imperfect instruments which he was obliged to use on the occasion. It was a gun that he brought over with him, which he had stocked in so complete a manner, that even the most expert and finished mechanic could not possibly have done it better with the same implements, or have afforded in any one part nicer or more ingenious samples of execution. While at the colony, he gave a still greater proof of his genius by a carving on wood, which excited the admiration of every body who beheld it. The subject represented was the head of a New Zealander, and the features were described with an astonishing boldness and fidelity,

while the fantastic and chequered convolutions of the tattooing were delineated even with a mathematical precision. This man had the reputation of being one of the greatest warriors in his country, yet his natural disposition was mild and inoffensive, and would appear to the attentive observer much more inclined to peaceful habits than to strife or enterprise; a strong instance that man is in every state the creature of education, and liable to be impelled by circumstances to which very frequently neither his head nor his heart will lend its concurrence.

"The other chief, whose name was Korra-korra, was the very opposite of the two I have described in habits and disposition, and possessed a soul that seemed to have been cast in quite a different mould. Despising the arts of peaceful industry to which they so sedulously applied themselves, war only was *his* delight; and to this all his thoughts were turned with an impatient avidity and wild enthusiasm that sometimes assumed the aspect of ungovernable violence. He never recounted the battles he had fought, or the foes he had conquered, without being transported with a kind of furious exultation: and when desired to sing the war-song, and give a description of his mode of attack, his gestures and manner became outrageous to the very extreme of frenzy; a savage fury took possession for the time of all his senses; his whole frame shook with rage; his eyes glowed with the most horrible ferocity; and, lost in the madness of his passion, the man appeared transformed into a hideous demon of insatiable vengeance. Yet though his soul was led away by this most violent propensity to war, let it not be inferred at the same time, that it was altogether incapable of feeling the influence of the softer affections. No, quite the contrary: the tear of remorse could stream from his eye for having offended any person who had rendered him a kindness; and the expressions of his gratitude, ardent and sincere, left no doubt that his heart was susceptible of its liveliest emotions. I have myself repeatedly seen his turbulent mind yield with easy pliancy to sentiments like these; and although it would have been next to an impossibility to dissuade him from his favourite pursuit, and reconcile his ideas to sober avocations, still the reprimand which he was conscious of deserving would instantly subdue the ve-

hemence of his temper, and even melt his soul in the bitterness of compunction. Furious to a degree when provoked, his rage knew no bounds; but when well treated, he was both gentle and affectionate; and such too was his fidelity, that when once conciliated by friendship, it might forever after be confidently relied upon. In his person he might be considered a good specimen of the generality of his countrymen." Vol. I. pp. 23—29.

Scarcely had the passengers embarked, when symptoms of gloom and sullenness became visible in these three chiefs, whose favour was of essential importance for the success of the plan. This strange alteration was particularly remarkable in Duattera, whose lively countenance became overcast with a morose melancholy and dejection. The cause was at length discovered by Mr. Marsden, who was informed by Duattera himself, that he deeply regretted the encouragement he had given to the missionary settlement; for that a gentleman at Sydney had disclosed to him, that it was but a pretext for introducing the English into New Zealand, with a view ultimately to destroy the natives, or at least to dispossess them of their country, and reduce them to slavery, as had been done in the colony of New South Wales. The name of this gentleman is not known, the chief having too high a sense of honour to disclose it; but whoever he might be that could invent so base and infamous a calumny—a calumny which might have cost the lives of every European that touched on the islands, and have effectually debarred them from receiving the light of civilization and Christianity—we can only hope that he has lived to repent of, and obtain pardon for, so unfounded and unprovoked a slander. Happily it did not take effect; for Mr. Marsden, convinced of the impossibility of establishing a mission among a people such as he knew the New Zealanders to be, without the full concurrence of the chiefs, offered

instantly to return to Sydney Cove, and never more to think of holding any intercourse with the country. Duattera, thus convinced of the falsehood of the report, and feeling all his zeal for the civilization of his people return, and which nothing but so infamous a deception could have made him for a moment forget, implored Mr. Marsden to proceed, promising, as before, his protection and assistance to the missionaries who should be employed in the service. At the same time, he honestly confessed, that he would not, after such a report, answer for the conduct of the other chiefs, who had not the same opportunities of knowing Mr. Marsden's intentions as himself; and he, therefore, urgently requested, that the settlement should be established in the Bay of Islands, where he and his tribe could easily protect it. This being promised, Duattera immediately resumed his usual cheerfulness, and the ship proceeded towards her destination.

Among other plans for the protection of the natives, and the consequent security of the settlers, his Excellency the Governor of New South Wales issued a proclamation to prevent the wanton incursions of, and depredations committed by, the crews of vessels touching on the islands, and appointed Mr. Kendall a magistrate for this purpose; without whose permission, certified in writing, no subject of the British Crown was either to land, or to take a native on board. This and the other measures employed for so just and humane an end, we are sorry to say, have not yet proved effectual. Instances of theft and cruelty on the part of British subjects towards the unfortunate islanders still continue to occur; and doubtless many atrocities are perpetrated which will never be known till that final day of account, when the oppressor and the oppressed shall appear together before a far higher tribunal than that of their

fellow-men. Both the Church and the (London) Missionary Societies have expressed their hopes, that the English Government will take up the subject: nor without reason; for not only are all *religious* exertions materially impeded, but the very safety and existence of every vessel and colony in the South Seas, exposed to the retributive vengeance of savages, whose first and strongest principle is that of retaliation for an injury. The effects of this revengeful principle will appear but too forcibly from the following tragical occurrence.

"The Boyd, a ship of about five hundred tons, commanded by Captain John Thompson, was chartered by Government, in 1809, to take out convicts to Botany Bay, when, having completed her charter-party, and taken a number of passengers for England, she proceeded to New Zealand for a cargo of timber. The captain, I believe, intended this timber for the north-west coast of America, where it was to have been disposed of; but unfortunately both himself and the crew were surprised and massacred, by George (a native chief) and his tribe, while the vessel, accidentally taking fire, was burnt down to the water's edge. Having thus given the short history of this ill-fated ship, I shall now relate the particulars communicated to us by George, who seemed very desirous of extenuating his own atrocious criminality. I must, however, in justice observe, that if the following account can be relied upon, the provocation he had received was very great, and such as at all times would lead a barbarian to the most horrible revenge.

"He stated, that himself and another of his countrymen being together at Port Jackson, they both agreed with Captain Thompson to work their passage to their own country. It happened, he said, however, that he was taken so ill himself during the voyage, as to be utterly incapable of doing his duty; which the captain not believing to be the case, and imputing his inability to work rather to laziness than indisposition, he was threatened, insulted, and abused by him. George attempted to remonstrate against this severe treatment; but the captain being a man of a choleric

temper, this only exasperated him the more, and it was in vain that the other told him he was a chief in his own country, and ought to be treated with some respect, urging at the same time his illness, and assuring him that this was the only cause that prevented him from working. The enraged captain would pay no regard to what he said, but calling him a *cookee cookee* (a common man), had him tied up to the gangway, and flogged most severely. This degrading treatment of the captain towards him taking away all restraint from the ship's company, he was subject, during the rest of the voyage to their taunts and scurrilities; and they persecuted him, he said, in every possible way that they could devise.

"Such treatment, it will readily be supposed, must have sunk deeply into a mind like George's, and the revenge he meditated was no less terrible than certain. But whether he resolved on it during the voyage, or had afterwards formed the diabolical design, I was not able to discover; though I imagine he had conceived it before he got on shore, as he told the captain very emphatically, while he was derided by him for calling himself a chief, that he would find him to be such on arriving at his country. This, however, might have been said without any other idea than to assure him of the fact, and was a natural reply enough to his taunting incredulity. But a stronger circumstance than this, leads me to suppose that George had determined on his horrid purpose while he was yet on board. On their arrival at New Zealand, the captain, induced most probably by his suggestions, ran the ship into Wangeroa, a harbour which I believe had never before been entered by any European vessel, and which, lying in the very territory of the chief whom he had so ill-treated, was recommended, I doubt not, to make his destruction inevitable. He would not acknowledge to us that he himself suggested this harbour to the captain as the most convenient place for him to take in his cargo, though from his evasive answers I am fully persuaded he decoyed him into it.

"The ship being now anchored in his own harbour, the captain, he informed us, sent him on shore; having first stripped him of every thing English he had about him, to the very clothes he had on, which were also taken from him; so that he was received by his countrymen almost in a

state of perfect nudity. To these he instantly related all his hardships, and the inhuman treatment he had received on board: while enraged at the detail, they unanimously insisted on revenge, and nothing short of the destruction of the captain and the crew, and taking possession of the vessel, could satisfy their fury. This he promised to do, and the work of slaughter was now about to commence, while the devoted victims remained unconscious of the infernal project.

"The imprudence and temerity of Captain Thompson assisted that vengeance which his misconduct had roused, and were now displayed in too evident a manner. Never once reflecting on the character of the savage, whose favourite passion is revenge, and not considering that his own tyranny had provoked the most signal retaliation that could be taken, he had the rashness to leave the ship unprotected, and taking a boat's crew with him, proceeded to the shore, where a horde of outrageous cannibals stood prepared for his destruction. The duration of this dreadful tragedy was short. He had scarcely landed, when he was knocked down and murdered by Tippouie; and his sailors, unhappily sharing the same fate, were all stripped by the barbarians, who immediately appeared dressed in the clothes of their victims, and went on to the ship to complete the carnage. Arriving at the ship with their revenge unsatiated, and still raging for blood, a general massacre of the remaining part of the crew, together with all the passengers on board, immediately ensued; and with the exception of four individuals, neither man, woman, nor child, of all that had left Port Jackson, escaped the cruel vengeance of their merciless enemies. It was in vain they sought to conceal themselves; they were soon discovered with a fatal certainty, and dragged out to suffer the most excruciating torments. Some of the sailors running up the rigging, with the hope that when the fury of the savages should have subsided, their own lives might be spared, met the same fate as the rest of their unfortunate companions. Coming down at the request of Tippahee, who had, on that dreadful morning, come into the harbour from the Bay of Islands, they put themselves under his protection; and though the old chief did all in his power to prevent their being massacred, his efforts were unavailing, and they fell before his eyes, the last victims in this last scene of blood and horror. But here I am wrong: this was not the last scene; for there was

one more at which humanity will shudder, as well as the person who records it. These savages, not satisfied with the vengeance they had already taken, and true to their character as cannibals, feasted themselves on the dead bodies of their victims, devouring the mangled flesh till their inhuman appetites were completely glutted."—Vol. I. pp. 143—149.

The relics of the Boyd were to be seen every where when Mr. Marsden arrived in the islands. A barbarous act of retaliation was perpetrated by the crews of four or five whalers, which happened to enter the Bay of Islands shortly after the massacre. They landed on a small island, where Tippahee and his tribe resided, and, impatient for revenge, commenced an indiscriminate slaughter of the inhabitants, sparing neither age nor sex, burning their houses, and destroying their plantations. If any thing be wanting to increase the horrors of this carnage, it is the circumstance, that the self-constituted avengers inflicted their cruel retribution on a guiltless tribe; whether wilfully, or deceived by the misrepresentations of one of the hostile chiefs, does not clearly appear. Mr. Marsden affectingly observes: "I never passed Tippahee's island without a sigh. It is now desolate, without an inhabitant, and has been so ever since his death; the ruins of his little cottage, which was built by the kindness of the late Governor King, still remaining."

To relieve our readers after this painful narrative, we shall give an incident or two of a different kind that occurred during the voyage.

"That pride and vanity are closely allied to ignorance, is a fact that needs no illustration; and I was not a little amused, this day, with witnessing the connection between them. Korra-korra, while at the colony, was much struck with the formal respect paid to Governor Macquarie, and used to dwell with a kind of envious admiration on the great power with which he

was invested; calling him frequently *nuee arekee*, (a very great king,) and appearing evidently anxious to be raised himself to a similar elevation. Imagining, therefore, that it would add to his dignity to make Governor Macquarie the model of his imitation, he was resolved to copy him in all the formalities of his rank, as closely as his rude conception of them would permit, and even to assume his very name, in order, if possible, to identify himself with his envied prototype. His behaviour this morning was truly ludicrous, his imagination being more than usually inspired with this self-created importance. On my going up to salute him, and in a familiar manner addressing him by his name, he immediately drew back, with an affected and haughty air, telling me, he was not Korra-korra, but Governor Macquarie, and expected I would salute him as such.—Willing to indulge him in his capricious vanity, I instantly made him a low bow, and paid my respects to him as the governor; upon which, aping the manner of his excellency, he held out his hand to me as a mark of his condescension, and made at the same time a slight inclination of his head. He seemed anxious that I should think myself highly honoured, for being thus noticed by a person of his exalted station; and told me he would never again go by the name of Korra-korra, but, on his arrival at New Zealand, should always be called Governor Macquarie. Thus even are the rudest barbarians dazzled with the distinctions of office, and the pageantry of power." Vol. I. pp. 49, 50.

"Tui, whom I shall now introduce to the reader as the brother of Korra-korra, seeing me on deck this morning with my spectacles on, and looking at some birds which were flying about the ship, inquired, with an arch smile, if I could *tickee tickee* (see) the Brush Farm, my place of residence in New South Wales. As our distance from it at the time could not have been less than four hundred and fifty miles, this was considered an excellent joke by his countrymen, who laughed heartily at it; nor, indeed, did I think it myself a bad specimen of that sly sort of humour, in which they all seem to delight. Sallies too of the gayest mirth and pleasantry frequently break out among them; and I have never met with a people who are less inclined to sullen retirement, or more disposed to social hilarity. In fact, they are never reserved, unless when they imagine themselves ill-treated, or conceive that some design has been formed to do

them an injury; and, in these cases, their natural disposition immediately gives way to all the dark broodings of adventitious passions.

"On many occasions, their mode of expression is emphatically significant. Dueterra, in telling us that it was impossible for a thief to escape punishment in New Zealand, (for if not detected by man, the all-seeing vigilance of the Deity was sure to discover him,) made use of the following remarkable word, which are not only forcible but highly poetical. The *Etua* (God,) says he, rises upon him like a full moon, rushes upon him with the velocity of a falling star, and passes by him like a shot from the cannon's mouth. Such was the exact tenor of the expression he made use of, as nearly as I could collect it from the notion I had of his language; and I was forcibly struck with so extraordinary a description." Vol. I. pp. 64, 65.

About the middle of December, flocks of gannets and petrels began to fly around the ship in all directions; and on the 17th she arrived off the North Cape, where Mr. Marsden, anxious to open a friendly communication with the natives, immediately sent the chiefs with three of their countrymen on shore, to invite some of the people to come on board. In a short time several canoes approached the vessel, and an amicable traffic commenced; the natives, notwithstanding several disputes which had lately occurred with European ships, trusting themselves with the utmost confidence on board the *Active*, where Mr. Marsden and the other passengers took care they should be treated with such fairness and prudence as might effectually conciliate their attachment. The general impression left upon Mr. Nicholas's mind, both of the inhabitants and the country, was as follows:—

"Though I had often seen New Zealanders before I approached their coast, I never thought it likely they could be so fine a race of people as I now found them. In their persons they generally rose above

the middle stature, some were even six feet and upwards, and all their limbs were remarkable for perfect symmetry and great muscular strength. Their countenances, with few exceptions, were pleasing and intelligent, and had none of those indications of ferocity which the imagination naturally attributes to cannibals. They displayed, on the contrary, strong tokens of good-nature and tender feeling, and I thought I could trace in many of them, some of the finest evidences of human sympathy. Though too often ill-treated by Europeans, they shewed not the least distrust of coming among us, and I could wish to ascribe it to any other cause than the mere impulse of curiosity." Vol. I. pp. 96, 97.

"The coast at the north cape presents to the eye of the passing observer, a bold and romantic appearance. A narrow neck of land, running out to some distance, forms a promontory, which is the eastern side of a small bay; while the prospect to the westward lies completely open, and discloses to the view a continued expanse of fertile grounds, swelling on the sight in beautiful irregularity, and covered, even to the water's edge, with perpetual verdure." Vol. I. p. 99.

Having taken leave of their new visitors, who left them with evident marks of regret, and impressed with very favourable opinions of their intentions in visiting the country, they stood out to sea, and directed their course towards the Bay of Islands, which was not many leagues distant. Passing through Doubtless Bay, the coast of which exhibits the most sublime and picturesque scenery, very similar, it is said, to the stupendous views on the coast of Norway, they found themselves on the 19th December, in front of the harbour of Wangeroa, the scene of the fatal tragedy of the Boyd.

"The coast in this part possesses more inviting attractions than I have any where else witnessed. Two ranges of high mountains running in a parallel direction with it, as far as the eye can reach, form a most interesting contrast with the numberless small hills which rise below them, and are always clothed with the freshest verdure; while a variety of little islands,

detached from each other, but mingling with the scene, guard, as it were, the openings of the different harbours, and seem to rest beneath the wild projections of the coast in peaceful security." Vol. I. pp. 105, 106.

At the islands called the Cavalles, where the ship next anchored, Mr. Marsden, with Mr. Kendall and our author, and the New Zealanders, immediately landed.

"The huts were constructed on a very simple plan, and had evidently a greater regard to room than to convenience: indeed, nothing of the latter description was at all to be seen. They all appeared much of the same dimensions, and were generally about fourteen feet in length, and eight in breadth, but the height was never more than four. The buildings were composed of sticks and reeds interwoven with each other, but so very imperfectly, and with such little care to guard against the changes of the weather, that the appearance was extremely wretched. Windows were never thought of; and the hole which was intended for a door was so very low and narrow, that it required them to crawl on their hands and knees in order to squeeze themselves in and out through it.

"Yet these miserable structures derived at the same time a peculiar degree of interest from the surrounding scenery; and a neat well-cultivated little garden attached to each of them, formed a kind of contrast to the hut itself, which was singularly picturesque. These gardens were planted with turnips, *coomeras*, or the sweet potatoe, and the common potatoe.

"Within a short distance of the huts we happened to find one old man, who was the only person of all the inhabitants that our presence had not intimidated. He was sitting on the ground with Korra-korra, and betrayed not the least indications of fear as we approached him. Saluting him in the usual respectful manner, by applying our noses to his, he received us with much apparent kindness, and we made him a present of a few nails, which he seemed very happy to get." Vol. I. pp. 109, 110.

"The plant which grew in greatest profusion, and met our eye in every direction, was the flax-plant, which flou-

ished equally in the most exposed, as in the best sheltered situations. This plant, which is indigenous, the natives convert to a variety of purposes. It supplies them with excellent materials for clothing, cordage, and fishing-nets, and, the preparation being simple, requires very little trouble.—The plant itself generally grows from five to seven feet high, and bears a strong resemblance to our common flag, but the stem is much thicker, and the flowers less expanded and of a red colour: the leaves both in shape and size are exactly the same, no sort of difference being perceptible.”—Vol. I. p. III.

The flax has been manufactured at New South Wales, and samples have been brought to England; but the experiment has not yet been attended with complete success, though there are still hopes that it will prove a valuable staple commodity to the New Zealand Islands. Fern grows here in inexhaustible quantities, and is of the utmost importance, as the people, in a great measure, subsist upon the roots of it, from which they prepare a kind of bread.

While on shore our voyagers had an opportunity of seeing a New-Zealand camp, the particulars of which are thus described:—

“During the whole ceremony of our introduction, the old woman never ceased waving the red mat and repeating a number of words, which, according to Duater-ra, were prayers exclusively designed for the occasion, and suggested the first moment she beheld us. Though the signal of the mat had set our minds completely at rest, and removed all apprehensions of danger, yet another auspicious one was now to be given, which was still more significant and confirmatory. Duater-ra and Shunghi, standing up with an air of unreserved confidence, fired off their loaded pistols, while their rival chiefs, George and Tippouie, doing the same, I thought proper to follow their example, and immediately discharged my fowling-piece. This conclusive signal of amity was regarded by the warriors, who had hitherto remained silent spectators, as the prelude to their commencing themselves; and instantly a report from six or seven muskets was heard to rever-

berate in our ears; and spears and fire-arms coming together in deafening collision, the noise very soon became insupportable. It would be hard to say which was more tormented during this conciliatory exhibition, the ear or the eye; for the war-dance now commencing, was attended with such frightful gesticulations, and such horrible varieties of convulsive distortions, that to see was no less painful than to hear. Yells, shrieks, and roars answered in responsive discord to all the clashing fury of their weapons, and the din made by this horde of savages might inspire even the most resolute mind with terror and dismay.

“The chiefs were now in perfect harmony with each other; and the furious clamour having ceased, I had an opportunity of meditating on the scene before me, while Mr. Marsden stood in conversation with George. It was certainly a grand and interesting spectacle. These savage warriors, amounting to about a hundred and fifty of as fine men as ever took the field in any country, were encamped on a hill which rose in a conical shape to a considerable height; and the many imposing singularities they presented, were such as to excite a particular interest in the mind of the beholder. Few of these men were under six feet in height, and their brawny limbs, their determined countenances, and their firm and martial pace, entitled them very justly to the appropriate designation of warriors.

“The general effect of their appearance was heightened by the variety of their dresses, which often consisted of many articles that were peculiarly becoming. The chiefs, to distinguish them from the common men, wore cloaks of different coloured furs, which were attached to their mats, and hung down over them in a manner not unlike the loose jackets of our huzzars.—The dress of the common warriors only wanted the fur cloaks to make it equally rich with that of their superiors, for it was in every other respect the same, and sometimes even more showy. Many of them wore mats, which were fancifully worked round with variegated borders, and decorated in other respects with so much curious art as to bespeak no less the industry than the exquisite taste of the ingenious maker. The mats of others among them were even still more beautiful, for they were of a velvet softness and glossy lustre,

while ornamented with devices which were equally tasteful with those I have described. These mats were all made from the flax, and some dyed with red ochre, so that the appearance they presented was gay and characteristic. Each individual wore two of them, and some even more, the inside one being always tied round the waist with a belt similar to that I have already described in another part of this work. In this belt was stuck their *pattoo pattoo*, which is their principal war instrument, and carried by them at all times, no less for the purposes of defence and attack, than as a necessary ornamental appendage." Vol. I. pp. 128—131.

"Many of them had decorations which never failed to remind one of their martial ferocity. These were the teeth of the enemies they had slain in battle, which hung down from the ears of several of them, and were worn as recording trophies of their bloody conquest. But ornaments less obnoxious than these to the civilized beholder, were frequently seen among them, and I observed some of green jade that were extremely curious. However, I could not suppress my emotions on seeing the dollars that were taken from the plunder of the unfortunate Boyd, suspended from the breasts of some of them, and all the horror of that cruel transaction was revived in my mind." Vol. I. pp. 131, 132.

"Their instruments of war were as diversified as their dresses and decorations, and the weapons of no two of them were exactly the same in shape and dimensions. The greater part of them carried spears, but these were all of different lengths, and otherwise made in such a manner as to preclude the idea of uniformity." Vol. I. p. 132.

"The ingenuity they evince in making these weapons is really surprising; and I am fully convinced that none of our best mechanics, with all the aid of suitable tools, could finish a more complete piece of workmanship in this line than one of these savages, whose whole technical apparatus consists of a shell or a sharp stone. Tippouie, who, I must now observe, was the brother of George, had a weapon of this description which he had beat out of some bar iron, and the polish it displayed was so very fine, that I could not have thought it possible for it to have been effected by the simple process of a New Zealander, had I not

many other proofs of the astonishing ingenuity of these people." Vol. I. p. 134.

"The fated crew of the Boyd were still present in my mind; and the idea, that I was at that very moment surrounded by the cannibals who had butchered them, and had seen the very weapons that had effected their slaughter, caused a chilling horror to pervade my frame." Vol. I. pp. 134, 135.

Such was their camp, and perhaps our readers would like, by way of contrast, to be introduced to their dormitory.

"The ground was our bed, and we had no other covering than the clothes we wore; while stretched at full length under the broad canopy of heaven, we prepared for repose, and feared not to close our eyes in the very centre of these cannibals. They proved themselves worthy of such confidence, and in no instance did there appear the least disposition to take advantage of it. I slept tolerably well for some part of the night, and awaking at the dawn of day, a scene, the strangest that can be imagined, presented itself to my view. An immense number of human beings, men, women, and children, some half naked, and others loaded with fantastic finery, were all stretched about me in every direction; while the warriors, with their spears stuck in the ground, and their other weapons lying beside them, were either peeping out from under their *kakabows*, or shaking from off their dripping heads the heavy dew that had fallen in the night. Before sun-rise they were all up, and being invigorated and refreshed by that profound sleep which health is always sure to invite, they rose with lively spirits to their desultory pursuits." Vol. I. pp. 154, 155.

No other particular events occurred till the arrival of our voyagers at Ranghoo in the Bay of Islands, the scene of their destination. Here, as almost every where else, they were followed by crowds of natives, who expressed no little surprise at their dress, their actions, and still more at the strange animals (cows and horses) which they had brought with them. This day's adventures

afforded a signal triumph to Duaterra. It seems that after his former visit to Port Jackson he had given his countrymen a description of the horse, and the mode of riding it; but the account appeared so preposterous that he only excited their incredulity and ridicule by his narrative. Having no name for this animal, he described it as a large *corraddee* (dog,) and informed his countrymen, that by means of these animals, men and women were drawn from place to place in land canoes (meaning carriages.) Some listened indignantly, others stopped their ears at the monstrous relation; while the more curious determined to try the feasibility of the experiment, by mounting upon the backs of their pigs, which they were sure were fitter for the purpose than the *corraddees*; but finding themselves quickly tumbled into the dirt, they were soon glad to join their countrymen in execrations upon poor Duaterra, the author of all the mischief. To see therefore Mr. Marsden *bona fide* mounted on his *corraddee*, and riding up and down the shore, was no slight triumph to the chief, while it seemed to convey an impression to the astonished natives, that the English were certainly more than mortal beings.

Without following Mr. Nicholas through the subordinate voyages and excursions connected with his narrative, we shall simply state a few of the leading discoveries and results. The country appeared in general fertile, and well wooded and watered: iron and manganese were found in it; the former in considerable quantities in the neighbourhood of Mercury Bay, and doubtless it might be discovered in other places. The situation, as compared with New South Wales, appears to claim a very decided superiority in soil and climate: the vegetables sown by Captain Cook in his visits, had become remarkably

luxuriant. The native herbage is confined to a few species: the esculent roots given to the inhabitants by Europeans, are the potatoe, the cabbage, the turnip, and a species of the yam; to which wheat and other useful productions have now been added. The animal kingdom includes but few species, and no noxious reptiles were seen or heard of by Mr. Nicholas. The coast abounds in fish, to the abundance and delicate qualities of which travellers, especially Captain Cook, have borne ample witness.

It is, however, to the character and customs of the natives that we intend to confine the remainder of this article. Their vices and their virtues are equally those of untutored savages, and will perhaps appear more correctly displayed in the preceding extracts, and those which we are about to give, than from a more precise and connected abstract. Their love of war, and their cannibalism must have already sufficiently disgusted the reader. As a contrast, we cannot but notice their ardent attachment to their friends and countrymen, of which many affecting instances appear in Mr. Nicholas's narrative. An interview between the rough and surly Korra-korra and his aunt, is thus described:—

“The chief, falling upon her neck and applying his nose to her's, continued in this posture for some minutes, each talking in a low and mournful voice; then disengaging from each other, they gave vent to their feelings by weeping bitterly, and indulged those overpowering sensations which in such minds are always produced by excess of joy. It was impossible to remain an unconcerned spectator; and though I mean not to proclaim to the world my own sensibility, I may say, at the same time, that I could not withhold the tear of feeling at this interview. Mr. Marsden also, I believe, yielded to the softness of human nature; and indeed, it were no praise to the heart, that could on this occasion repel the gentle emotions of tender sympathy.—The brave and hardy chief remained for about a quarter of an hour leaning upon

his musket, with the big drops rolling down his manly cheeks, when one of the young women, a daughter of his aunt, approached him; and a similar scene immediately ensued between them. Though I knew him to be a man of extraordinary sensibility, I never thought it possible that his feelings were so acute as I now beheld them: he no longer appeared the same being; the vehemence of his soul was completely lost; and while he long with endearing tenderness on the neck of his relation, his countenance displayed all the fine sympathies of unadulterated nature. As for the woman, she was so affected, that the mat she wore was literally soaked through with her tears. Tim, who prided himself on being able to imitate our manners, and was anxious to copy our behaviour in every particular, told me that he would not cry, he would behave like an Englishman, and began to enter into conversation with me, evidently forcing his spirits the whole time. However, his fortitude was very soon subdued; for being joined by a young chief about his own age, and one of his best friends, he flew to his arms, and bursting into tears, indulged exactly the same emotions as the others." Vol. I. pp. 116—118.

"In a short excursion which we took on this day, we fell in with a family, living entirely by themselves, remote from any village, and in a perfect state of seclusion. It consisted of a man with his head wife, two subordinate ones, and three or four very fine children. The harmony and happiness in which they appeared to live together, their content and cheerfulness, and the social cordiality that prevailed among them, were gratifying to behold; and our imaginations were carried back to those days of primeval simplicity, when every man lived quietly under his own vine, and enjoyed as his best riches, the innocence of his heart and the fruits of his industry. This peaceful family had much of the character of those patriarchal times; and strangers to all artificial wants, they supplied by their daily labour sufficient means for that simple mode of life which constituted their greatest happiness." Vol. I. pp. 258, 259.

It is not very favourable to this state of things, that both slavery and polygamy are permitted. Duaterra himself had three wives, one of whom, a favourite, committed suicide on ac-

count of his death—an act which it appears is not uncommon, and which was always spoken of with applause, as a mark of fidelity and attachment. Indeed their more than ordinary respect for the dead, appears from numerous incidents in the present volumes. For example:

"As we proceeded along the shore, I observed a piece of wood stuck in the ground at the foot of a large tree, rudely carved and painted with red ochre. Wishing to ascertain for what purpose it was placed there, I was advancing towards it, when my companion, stopping short and crying out '*taboo, taboo,*' gave me to understand that a man was buried there, and desired me not to approach it. With this injunction I thought it right to comply, though on learning what the piece of wood was designed for, my curiosity was still more excited than at first. The word *taboo*, in the language of these people, means *sacred*, and the coincidence between rude and civilized nations, in venerating the places where the dead repose, cannot fail to be interesting to the man who takes a philosophical and comprehensive view of the human character. From the alarm of the young man who accompanied me, the New Zealanders, it would seem, are particularly observant in this respect, and consider any visit to the grave, after the body has been once laid there, and the rites of sepulture performed, as a sacrilegious profanation." Vol. I. pp. 188, 189.

This superstitious propensity of the natives extends to numerous other affairs; persons, places, and things are *tabooed* on the most trifling occasions. So strong is this disposition, that even when Duaterra, who had received better instruction, was dying, he would not suffer any thing which he had touched, or which had been employed for his use, to be carried from the hut, urging that it was *tabooed*, and that the God would revenge it. Mr. Nicholas maintains, in opposition to Captain Cook, that it is a revengeful superstitious rite, and not mere appetite or dearth of food, that urges them to devour the mangled

carcasses of their enemies. Certain it is, that their superstition takes a very wide range; as, in addition to local and domestic gods, with a god of anger, a god of death, a god of the elements, a god of tears and sorrow, and numerous others, many of the most indifferent transactions of life are affected by their absurd mythological opinions. Thus Mr. Nicholas observes:

"The first thing our friends did now, was to dress some potatoes, which they presented to us, and wished that we should eat them in the open air; but this we thought proper to decline, not choosing to expose ourselves to the heavy rain that was falling, and which lasted during the whole of the ensuing night. I have already informed my readers, that these people make it a rule never to take their meals in the huts appropriated for their residence, and this they not only religiously observe themselves, but enjoin strangers to do the same whenever they partake of their hospitality. Unwilling as we were to provoke their resentment, by any violation of their customs, however absurd and ridiculous, we should either have gone without the potatoes, which were now very acceptable to us, or eaten them at the expense of a good wetting, (their being no shed for that purpose,) if very fortunately, a projection from the roof of the house, of about three feet, had not afforded us a shelter, where we were enabled to take our repast. However, this indulgence was not suffered without many anxious scruples on the part of our friends, as they considered our proximity on such an occasion to the tabooed place, was highly impious. They watched us the whole time with the greatest care, lest we should be guilty of any egregious profanation; and whenever we wanted to drink out of a calabash they had brought us, we were obliged to thrust out our heads from under the covering, though the rain fell in torrents." Vol. I. pp. 271, 272.

"On going into the town, in the course of the day, I beheld several of the natives sitting round some baskets of dressed potatoes; and being invited to join them in their meal, I mingled with the group, when I observed one man stoop down with his

mouth for each morsel, and scrupulously careful in avoiding all contact between his hands and the food he was eating. From this I knew at once that he was tabooed; and upon asking the reason of his being so, as he appeared in good health, and not afflicted with any complaint that could set him without the pale of ordinary intercourse, I found that it was because he was then building a house, and that he could not be released from the taboo till he had it finished. Being only a cookee, he had no person to wait upon him, but was obliged to submit to the distressing operation of feeding himself in the manner prescribed by the superstitious ordinance; and he was told by the *tohunga*, or priest, that if he presumed to put one finger to his mouth before he had completed the work he was about, the Etua would certainly punish his impious contempt, by getting into his stomach before his time, and eating him out of the world." Vol. II. pp. 173, 174.

"Before breakfast this morning, a ceremony of a curious description took place, of which I was the principal subject, in consequence of a bargain that was to be ratified between myself and Wiveeah. Desirous to purchase of this chief the comb worn by him in his late conference with Henou, I told him on returning from the Wycaddie, to bring it with him to the vessel, and that I would give him the full value for it, which he accordingly did; and giving him on the preceding day a bill-hook in exchange for it, he was perfectly satisfied, but waited till this morning before he would deliver up the comb in return. The cause of this delay was both serious and solemn. The chief, it would appear, attached to the comb no ordinary degree of sacred importance; and fearful of incurring the guilt of profanation by parting with it in the same precipitate manner, as with any other article of less awful attributes, he deemed it expedient to wait a certain time, and then transmit it to my hands with proper solemnities. This indispensable ceremony being now to be celebrated, Wiveeah, attended by three chiefs, who officiated as his assistants, requested I would come into the cabin to receive the comb according to agreement. It will be necessary for me here to observe, that Wiveeah was recognised by his countrymen in the twofold character of a priest and a chief, as was the case with old Tarra and some others;

and as he was now to act in the former capacity, he assumed a more grave deportment than usual, preparing himself with a serious air for the mystical functions. He began the ceremony by desiring me to hold open the palms of my hands before him: he then put them together, and holding one of my fingers with one hand, he dipped the other into a basin of water, and crossed my right hand with it, repeating all the while, in a quick tone of voice, and with a sudden volubility, some words which I supposed to be a form of prayer; and he appeared as he proceeded, to have all his faculties completely inflamed with a glowing enthusiasm, nor could the genius of superstition have ever found in any individual a more ardent votary. After this he applied his spittle to his fingers, and crossed the palms of my hands with it, still talking in the same rapid accents, and seemingly absorbed in the rites he was celebrating. Having gone so far in these momentous formalities, his next step was to take a piece of dried fish, which having slightly touched my hands with, he applied it immediately after to the mouths of the three officiating chiefs, each of whom bit a small piece off; and this part of the ceremony was repeated three times successively. Now came the concluding form which was to put me in possession of this venerated treasure: and one of the chiefs approaching Wiveeah in a solemn pace, took the comb from his head, and delivered it over to me without uttering a word. Thus ended this singular ceremony, without which it would have been impossible for me to obtain the comb, as the chief would never have disposed of it under the ordinary forms. I was now going to deposit the revered curiosity in my sea-chest, but Wiveeah told me I must not put it there by any means; and when I attempted it, would not permit me, but desiring me to wrap it up very carefully in some paper, pointed to a locker that was over my bed-place, and charged me to lay it there, and no where else." Vol. II. pp. 119—121.

Two of their traditions Mr. Nicholas mentions as remarkable; the one for its similarity to the absurd English legend of the Man in the Moon; the other appearing to be derived from the sacred records of antiquity.

"They believe the first man to have been created by three gods, Mowheerangaranga, or Toopoonah, or grandfather, Mowheermoooha, and Mowheebotakee; but give the greatest share in the business to the first-mentioned of these deities. They likewise believe, which is more curious than all, that the first woman was made of one of the man's ribs; and to add still more to this strange coincidence, their general term for bone is *Hevee*, which, for aught we know, may be a corruption of the name of our first parent, communicated to them, perhaps, originally, by some means or other, and preserved without being much disfigured, among the records of ignorance.—I shall not, however, positively defend this opinion; though I think it extremely probable, that these islands may have been first colonized from some parts of the East, and that the original settlers may have brought with them some knowledge of the true account of the creation; but which knowledge, their posterity, degenerating into barbarism and darkness, were not able to preserve." Vol. I. pp. 59, 60.

To this we might add the following:—

"The New Zealanders make it an invariable practice, when a child is born among them, to take it to the Tohunga, or priest, who sprinkles it on the face with water, from a certain leaf which he holds in his hand for that purpose; and they believe that this ceremony is not only beneficial to the infant, but that the neglect of it would be attended with the most baneful consequences. In the latter case, they consider the child as either doomed to immediate death, or that, if allowed to live, it will grow up with a most perverse and wicked disposition. Now, that this is a kind of baptismal ceremony, no one I think will dispute; but how it came to be introduced among them, I am wholly at a loss to determine; nor shall I, in this place, venture to hazard any opinion of my own upon it." Vol. I. pp. 61, 62.

Of the missionary labours of the settlers, we have said little or nothing, partly because the sources of information respecting them are readily accessible, and partly because we

shall shortly have occasion to notice the last Report of the Church Missionary Society, in which the intelligence is brought down to the date of the most recent advices. The willing attentions of the natives to assist in building suitable houses for the missionaries, and their readiness to sell them land for the purposes of their establishment, are proofs how fully the jealous fears at first excited had been allayed by the prudent and peaceable conduct of these benevolent settlers. Indeed, a pledge was given that the ship *Active* might enter with safety into seas, in which the natives frankly confessed that they would give no such promise respecting other vessels. Passing over, therefore, several interesting topics, for which we refer our readers to Mr. Nicholas's volumes, we shall conclude our extracts with a few of the author's remarks relative to the propriety and advantages of colonizing New Zealand.

"Should an extensive settlement be ever formed in New Zealand by our people, and the Bay of Islands fixed upon as the principal harbour, the neighbourhood of this lake would form an admirable situation for the seat of government, and chief town of the colony. The extensive forests that line one side of it would afford an immense quantity of timber, that might at a trifling expense be floated to the opposite bank, where, the ground being cleared to a considerable extent, the town might be built, and lands inclosed both for pasturage and husbandry. The soil here being luxuriant in the extreme, would produce the most abundant crops, and the labours of the industrious cultivator would be sure to be requited by a plentiful harvest. According to the natives, a river has its source in this lake, which, after traversing the whole breadth of the island, takes a western course, and discharges its waters into the sea. Whether this is navigable or not, it was impossible for me to ascertain, not having an opportunity of seeing it; but as the natives asserted that canoes were constantly plying upon it, I should think it probable that boats at least, if not small vessels, might effect a passage upon it to some dis-

tance. A communication being thus kept up with the interior of the island, the advantages to the back settlements would be very considerable; as it would afford them at all times an easy conveyance for their produce to the principal market, while they might bring back in the same manner whatever necessities they required. But besides this consideration, there are others which, in the event of the island being colonized, might recommend this place as the most suitable for erecting the town upon. Its convenient and central situation, the peculiar richness of its soil, the proximity of all the necessities for building; these, and several other local advantages, would conspire to render it the most eligible spot that could be selected. I might also add, that the forests, while affording the most excellent timber for building, could easily be converted into well-cultivated fields and gardens; and the lake, yielding an abundant supply of fish, with water of the best quality, would be rendered doubly valuable to the inhabitants. The distance of this place from the harbour would form no material objection; this being only fifteen miles, a road might easily be constructed from the head of the cove, and over level ground the whole way, if we except three hills of such inconsiderable height as to offer no obstacle worth regarding. From the entrance of the harbour to the head of the cove, may be estimated at about twenty miles; and shipping can proceed up fifteen or sixteen miles, and find secure anchorage. The land carriage therefore would be very trifling; and the necessity of it might be ultimately superseded by a junction of the lake with the *Tecaddie*, which passes within five miles of it, and could be made navigable for small craft to the head of the cove. A settlement thus advantageously situated, and under a mild and equitable government, would very soon become flourishing, and be enabled to supply itself in abundance, not only with the necessities of life, but even with many of its luxuries.—The advantages too resulting from such a colony to the natives themselves, must be obvious. A spirit of civilized industry would be diffused all over the country, and they would be gradually initiated into all our pursuits; while being protected in their persons and property by the wholesome laws of our inestimable constitution, they would have nothing to apprehend; and providing for their wants in conscious security, their physical comforts would always keep pace with their moral improvement. Should the event, which I can now only speak of as contingent, be ever realized,

this consideration will not fail to have its proper weight with the political economist. But I would by no means have the colonists composed of such characters as form the European population of New South Wales. The convicts there are the most profligate and abandoned description of people in existence, and those crimes and vices for which they have been expatriated, adhere to them in their exile with pertinacious delinquency. Such men would rather defeat than promote the object in view, by introducing a factitious contamination of morals among the natives, and instructing them in the most depraved practices by their own example." Vol. I. pp. 344—347.

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pent's body, which was overlaid rather than wound round in such a manner as to add the greatest weight and muscular pressure. The half-stifled cries of the goat became fainter and fainter, till the unfortunate animal expired. For a considerable time after this period the snake still retained his hold, till at length, unfolding himself slowly and cautiously, he began to prepare for the repast. Placing his mouth in front of the dead animal, he began lubricating the head, and at length, by means of his two rows of strong hooked teeth and prodigious contractile muscular power, he gradually *sucked in* the head and horns, and at length the whole body, without separation or mastication. At the end of the operation, which occupied about two hours and a quarter, the terrific animal appeared prodigiously distended, like a serpent's skin stuffed to bursting. The protuberances caused by the goat's horns were very conspicuous. The serpent now coiled himself up, and lay quietly in his usual torpid state for about three weeks or a month, when his last meal being apparently dissolved, the cruel experiment was repeated with similar results. This animal died on the passage home, between the Cape of Good Hope and St. Helena, and upon dissection appeared to have digested every part of his prey even to the bones, except a part of one of the horns. The facts thus obtained, if correct, are doubtless curious; but no words can be too strong to express the horror of every feeling mind at the cruelty that permitted the experiment.

UNITED STATES.

ASYLUM FOR THE DEAF AND DUMB.

We have recently been favoured with a copy of the First Report of this Institution. In the year 1815, the Rev. T. H. Gallaudet, a clergyman of the Congregational Church of the United States, visited this country with a view of qualifying himself to become an instructor of the deaf and dumb, of whom it is estimated that there are not less than two thousand in these States.—We are grieved and mortified to find that neither in London nor in Edinburgh did he meet with that encouragement which his benevolent purpose merited. He sought in vain, from the conductors of the valuable institutions for the deaf and dumb in those cities, the information which we should previously have assumed with abso-

lute confidence, they would have been forward to impart. Great Britain has often been reproached by its neighbours with being a selfish nation; and perhaps, in the eager pursuit of commercial advantages, we may have sometimes given ground for the imputation: but the last thing we should have anticipated in the enumeration of our defects, would have been the exercise of a niggardly and exclusive spirit in the adaptation of any benevolent discoveries with which the providence of God might have blessed our happy land to the wants and weaknesses of the universal family of man. We should as soon have expected a churlish refusal of vaccine virus to our Trans-Atlantic brethren from the National Institution for promoting its diffusion, as a moment's doubt or hesitation in communicating to them the blessed art of making the dumb to speak and the deaf to hear.

Disappointed and repulsed in Great Britain, Mr. Gallaudet repaired to Paris, where he met with a very courteous and favourable reception from the Abbé Sicard; and after spending a short time in receiving lessons from that celebrated instructor, he obtained the consent of the Abbé to take with him to America Mr. Laurent Clere, himself deaf and dumb, one of the teachers in the institution of Paris, and well known in London (where in 1814 he passed some time) as a most intelligent pupil of his illustrious master. Mr. Gallaudet having procured this important auxiliary, was enabled to return to his native country much sooner than he expected. He arrived there in August, 1816, and immediately visited some of the larger cities, for the purpose of soliciting funds for the formation of an establishment. In a short time, the contributions amounted to nearly 18,000 dollars. An act of the legislature of Connecticut was passed, incorporating the institution, and that body afterwards granted 5000 dollars in aid of its funds. The establishment was opened at Hartford, in Connecticut, on the 15th April, 1817; and on the 1st of June, the date of the Report, it already contained twenty pupils. Many of these are of full age, and some of them have expressed much interest in the attempts which have been made, though stated to be as yet very imperfect, to explain to them some of the simplest doctrines of Revelation. We shall have much pleasure in watching the progress of this excellent institution.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the Death of her Royal Highness the Princess Charlotte, by the Rev. J. W. Cunningham, M. A. Vicar of Harrow.

— C. J. Hoare, M. A. Vicar of Blandford.

— E. Craig, B. A. Curate of Watton.

— S. Crowther, M. A. Vicar of Christ Church.

— G. C. Gorham, M. A. of Queen's College, Cambridge.

— R. P. Beachcroft, M. A. Rector of Blunham.

— James Rudge, M. A. Rector of Limehouse.

— Thomas Scott, Rector of Aston Sandford.

— Robert Gray, D. D. Rector of Bishop Wearmouth.

— Thomas Chalmers, D. D. Minister of Glasgow.

— H. G. Watkins, Rector of St. Swithins.

The Trials and Encouragements of the Christian Missionary, a Sermon preached before the Church Missionary Society, Oct. 28, 1817, on Occasion of the Departure of Missionaries to various Parts; by the Rev. J. W. Cunningham, M. A. Vicar of Harrow, &c. 1817.

"To provide a Refuge for the Criminal is to give a Bounty on the Crime."—This Principle examined, in its Application to the Guardian Society, and other similar Institutions; in a Sermon preached for the Benefit of that Society, Oct. 25, 1817; by the Rev. J. W. Cunningham, M. A. Vicar of Harrow, &c. 1817.

The New Testament of Our Lord Jesus Christ, translated into pure Biblical Hebrew, for the use of the Jews in every part of the world 1*l.* 1*s.* common—1*l.* 6*s.* fine.

Scripture Portraits; or, Biographical Memoirs of the most distinguished Characters recorded in the Old Testament; by the Rev. Robert Stevenson. 2 vols. 12mo. 8*s.*

A Sermon on Regeneration and Conversion; by John Napleton, D. D. 1*s.*

Two Sermons on the Sacrament of the Lord's Supper; by the Rev. Charles Coleman, M. A. M. R. I. A. 1*s.*

MISCELLANEOUS.

Personal Observations, made during the Progress of the British Embassy through China, and on its Voyage to and from that Country, in the years 1816 and 1817; by Clark Abel, physician and naturalist to the embassy. 1 vol 4*to.*

Memoirs on European and Asiatic Turkey, from the manuscript journals of modern travellers in those countries; by Robert Walpole, A. M. With plates.

Tour through the Netherlands in 1816-17; by J. Smithers. 8vo. 9*s.*

Narrative of a Voyage in the *Alceste*, to the Yellow Sea, along the Coast of Corea, and through its numerous hitherto undiscovered Islands, to the Island of Lewchew; with an Account of her Shipwreck in the Straits of Gaspar; by John M'Leod, Surgeon of the *Alceste*. 8vo. 12*s.*

The Code of Agriculture: including Observations on Gardens, Orchards, Woods, and Plantations; by the Right Honourable Sir John Sinclair, Bart. 8vo. 1*l.* 1*s.*

The Chinese Grammar; by W. Morrison. 4*to.* 1*l.* 11*s.* 6*d.*

An Universal History, in twenty-four Books; translated from the German of John Müller. 3 vols. 8vo.

History of New South Wales; by P. O'Hara, Esq. 8vo. 14*s.*

A History of Europe, from the Treaty of Amiens, in 1802 to the Pacification of Paris in 1815; by Charles Coote, LL. D. 8vo. 12*s.*

History of Ancient Europe, from the earliest Times to the Subversion of the Western Empire; with a Survey of the most important Revolutions in Asia and Africa; by Dr. Russell. 3 vols. 8vo. 2*l.* 2*s.*

A History of Saint Domingo, from its Discovery by Columbus to the present Time.

The Northern Courts; containing Original Memoirs of the Sovereigns of Sweden and Denmark, since 1766, including the extraordinary Vicissitudes of the Lives of the Grandchildren of George the Second; by John Brown, Esq. 2 vols. 8vo. 1*l.* 1*s.*

Russia, being a complete Picture of that Empire, including a full description of their government, laws, religion, commerce, &c.; by C. G. Hunter, Esq. 10*s.* 6*d.*

A Table of the Moveable Fast, Feasts, and Terms; the Cycle of the Sun, Dominical Letter, Golden Number, and Epact for twenty-five Years. 1*s.* 6*d.*

Considerations on the Poor-Laws; by John Davison, M. A. Fellow of Oriel College, Oxford. 8vo. 4*s.*

An Explanation of the Principles and Proceedings of the Provident Institution at Bath for Savings; by John Haygarth, M. D. F. R. S. and F. R. S. E. D. one of the Managers.

Reflections on the Blacks and Whites, being Remarks upon a Letter addressed by H. Mazeres, a French Ex-colonist to J. C. L. Sismonde de Sismondi, containing Observations on the Blacks and Whites, the Civilization of Africa, the Kingdom of Hayti, &c. Translated from the French of the Baron de Vastey, Knight of the Royal Military Order of St. Henry, Secretary to the King. Member of the Privy Council, &c.—By W. H. M. B. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

UKASE OF THE EMPEROR OF RUSSIA.

SELDOM have we had occasion to publish any state paper which has given us more sincere pleasure than the following Ukase of the Emperor of Russia, addressed to the Legislative Synod at Moscow, dated Moscow, October 27, 1817.

"During my late travels through the provinces I was obliged, to my no small regret, to listen to speeches pronounced by certain of the clergy in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone; and that every man, be he who he may, without Christ, is full only of evil; therefore to ascribe unto me the glory of deeds in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

"I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the holy Synod to give instructions to all the diocesan bishops that they themselves, and the clergy under them, may, on similar occasions, in future, refrain from all such expressions of praise, so disagreeable to my ears, and that they may render unto the Lord of Hosts alone thanksgivings for the blessings bestowed upon us, and pray for the outpouring of his grace upon all of us; conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King eternal, immortal, invisible, the only wise God, honour and glory for ever and ever.

"ALEXANDER."

In noticing this valuable document, we shall so far obey its injunction as to refrain from doing more than transiently expressing the strong and favourable opinion it has given us of the just religious views and Christian humility of the imperial author; and shall content ourselves with "rendering unto the Lord of hosts," who alone "turneth the hearts of princes," our most earnest and sincere thanksgivings,

for having raised up in the late season of war and infidelity a monarch whose power and influence have been in so many instances employed in a manner eminently conducive to the interests of Christianity and the human race. His conduct, with reference to the Bible Society and other plans of moral and religious utility, has been on many occasions mentioned, and that justly, as an illustrious example for the imitation of his brother potentates throughout Europe; and if Great Britain also will condescend to learn a lesson from a foreigner, we think the present document may be of essential service, in teaching us to modify the language of our own occasional state papers, which are in several instances flagrantly marked by the fault which the Emperor of Russia so justly censures. We need not produce examples, but will refer our readers generally to the forms of prayer and thanksgiving which have been issued by public authority for several years past, and of which it is but stating the truth to remark, that courtesy to earthly powers has been often quite as conspicuous as piety and humility towards Him who is the King of kings and Lord of lords. On no occasion ought the language of prayer to be employed as the language of compliment, whether direct or indirect; and it is perhaps as much in this respect as in any other, that, generally speaking, the forms in the Book of Common Prayer are distinguishable from later compositions; though even in the Prayer-book itself some of the occasional services which are of a date subsequent to the rest, are, perhaps, justly liable to a degree of animadversion. We shall not pursue the subject; but shall simply express our hope that the increasing good sense and right feeling of the nation, in matters connected with religion, will banish from our future formularies every thing that may be construed into human adulation, or a spirit of revenge and party; in short, every thing that ought not to be legitimately found in a really sincere and honest address to Him who "searcheth the hearts and trieth the reins," and who "giveth not his glory to another."

While we are on this subject, we may add, that Maria Louisa, Duchess of Parma, has issued an edict forbidding her subjects to kneel to her; a homage which,

she observes, is due only to God. She calls on all the clergy to make her subjects sensible of this, which she complains she herself has been hitherto unable to do.

REFORMATION OF THE CONVICTS AT SHEERNESS.

The following extract of a letter from a quarter on which we place dependence, and referring to circumstances highly interesting in themselves, we willingly lay before our readers.

"On my return from a late accidental visit to Sheerness, I have felt so impressed by the scene I witnessed on board the *Bellerophon* convict ship; that I am led to believe, if an account of it could be given to the public, it might be productive of much good, and would hold out to all persons in authority, and to the clergy in particular, the encouraging prospect of much fruit being produced under God's blessing, from the most untoward soil, by persevering and unwearied culture. The profligacy of convicts has been hitherto justly proverbial: not so the case on board the *Bellerophon*, where at this time are about four hundred and fifty persons of that description. Their rules oblige them to assemble for Divine worship, in the chapel of the ship, every Sunday: but besides this, every night in the week, except Saturday, (when only the singers meet, the others being employed in cleaning and fitting themselves for Sunday,) upwards of three hundred regularly and voluntarily assemble in the chapel for school. Those who are capable of it instruct the others; and numbers, even of old men, have, with much delight and comfort to themselves, learned to read during their imprisonment, and now declare that they feel an happiness from their bible which no other thing ever afforded them. Nay further, they are often heard to assert, that they should never be ashamed to confess that they had been confined on board a convict ship; since they have learnt far more in that situation, than they had done at any period of their life before. The sight is gratifying in the highest degree, to see upwards of three hundred of these once unfortunate men and boys, some instructing, and others attentively learning, and then all closing the evening together with prayers and praises; their chaplain, the Rev. E. Edwards, and the commanding officer of the

ship, Captain Owen, and the other officers superintending and conducting the whole. A profane or obscene word is not heard amongst them: and I can in the utmost sincerity declare, having been present several evenings in the chapel aboard the *Bellerophon*, that I never in my life saw a congregation met together amongst whom there appeared more real devotion.

"The good order and decorum of these men is indeed wonderful; and they seem to feel for their chaplain and commanding officer an affection and sense of duty like that of children for parents; which indeed these deserving persons have well earned by their humane, though firm, superintending care of the prisoners, whose welfare and everlasting happiness, I believe, they constantly feel the most anxious desire to promote. To so much earnestness have the men themselves been brought for spiritual improvement, that some of them every evening repeat from memory, the Lessons of the day; on Sunday, the Epistle and Gospel; and occasionally the whole *Thirty-nine Articles*, and several homilies. During my visit, a lad repeated a double homily in the chapel, without the least hesitation or a single mistake.

"It is not to be supposed that this has been effected without the most unwearied zeal and diligence of the above-mentioned chaplain, aided and assisted in all his pious and moral plans by Captain Owen, and the officers under him. The Almighty, who generally may be observed to prosper a diligent use of the means of grace, has blessed their zealous endeavours with a success, which affords the brightest omen for all who are desirous to emulate their pious labours.

"A pleasing instance of honesty lately occurred amongst the convicts:—one of whom, whilst at his labour in the Dock Yard, found a purse containing four three shilling pieces, which he could undiscovered have converted to his own use; but he carried it to his officer to have the owner found, who proved to be one of the drivers of the carts employed in the Yard.

"The teachers of the different classes in the evening school, in several instances, have subscribed amongst themselves, to have silver medals struck, as rewards of merit to the lads for their acquirements and good conduct; and, indeed, to see the

zeal evidenced by these persons, to promote in themselves and each other correct and industrious habits, with a spirit of religion and corresponding morals, is a pleasing proof, that no class of men ought to be abandoned as beyond the reach of mercy, and finally given up to impenitence and destruction."

This extract needs no comment, but that which every well-disposed reader will have anticipated. If added to the reform at Newgate, and similar facts which have come to our knowledge, it furnishes a powerful argument "not to be weary in well doing, seeing that in due time we shall reap, if we faint not."

✂ *The remainder of our Religious Intelligence will appear in the Appendix to the present Volume, which will be published, as usual, with our January Number.*

VIEW OF PUBLIC AFFAIRS.

In drawing up our usual abstract of public occurrences, we shall pass over with a simple notice, the endless debates in the French chambers; the severe hurricane in the West Indies; the destructive fires in Newfoundland; the restoration of peace with the Mahratta powers; and the wise determination of our government to preserve a strict neutrality in the affairs of Spanish America, evidenced by a prohibition laid upon British officers from joining the standard of either party;—and shall call the attention of our readers particularly to a subject of great importance to the community; we mean the result of the recent state prosecutions for the publication of profane and seditious libels.

In reference to the latter, it may not be improper to trace back the evil, and to view it but as one among a large number of measures, all tending, in their degree, to the destruction of the English constitution both in church and state. It appears, that ever since the early part of the French Revolution, and subsequently to the suppression of the corresponding societies, there existed in these kingdoms not a few disaffected men, who, though insignificant in point of numbers when compared with the mass of the people, yet found opportunity for propagating their mischievous doctrines by a variety of means; among which, inflammatory speeches and pamphlets have had their full share. To the sentiments of these persons there became many converts; and the history of the country furnishes us with several real, though absurd and impotent attempts, to form something

like a regular plan for effecting the objects of this nefarious conspiracy. Among these, the case of Colonel Despard is fresh in the memory of our readers. The vigilance of government happily prevented, from time to time, the organization of any thing like a formidable confederacy; so that little could be done, by the partisans of revolutionary principles, except to turn every passing event into a source of grievance; and by means of books, and speeches, and resolutions, to point out, as far as could be done with impunity, the necessity of essentially interfering with the existing constitution of the country.

About the year 1812, the manufacturing disputes at Nottingham gave rise to the association of persons called Luddites, who were regularly formed into divisions, and boasted of daily accessions to their numbers. The outrages of these misguided men, and their plan of operations, need not be recapitulated. It was not long before politics were introduced among them; when correspondences were opened with Manchester, Sheffield, Wakefield, Birmingham, and other places; and deputies were regularly appointed to manage the affairs of the confederacy. The distresses of the poor, arising from various causes, were seized with avidity as a powerful instrument for promoting discontent. The minds of the lower orders thus became soured and perverted; every thing appeared through a false medium, and government was considered as the cause of all the evils which were either felt or imagined.—Hampden clubs now arose on every side;

violent petitions were circulated for signature; inflammatory resolutions and declarations were widely diffused, till at length it became no secret, that nothing less than a complete revolution, both in church and state, would satisfy not a few of the deluded populace.

We shall not retrace the march of these unlawful machinations, or the desultory efforts of individual malecontents, up to the time when the transactions in Spa-fields, and afterwards at Manchester, suddenly opened the eyes of every lover of his country to their magnitude and portentous consequences. From this period, the most vigorous measures were pursued to suppress the evil; and the legislature itself, justly alarmed by the increasing numbers and infatuation of the disaffected, found it necessary to suspend the Habeas Corpus Act, and to exert every means in their power for preserving our internal peace.

These strong measures, with the healing hand of time, and still more those blessings of Divine Providence, a favourable harvest, and returning prosperity in our trade and commerce, have already effected much towards restoring the tranquillity of the country: as a proof of which, ministers have ventured to release a number of the persons confined under the discretionary powers given them by parliament. Of the numerous individuals found guilty of high treason, at the late trials at Derby, three only, Jeremiah Brandreth, Wm. Turner, and Isaac Ludlam, have suffered the capital penalty adjudged by the laws of their country to their treasonable proceedings. Eleven of the other convicts are to be transported for life, and the remainder for limited periods. The conspiracy appears now to have lost every thing like active and efficient organization.

Among the various means employed to excite all this disaffection, we are now called upon to remind our readers of one of the most popular and mischievous; namely, seditious and profane parodies upon the justly venerated formularies of the Established Church. It was easily seen, that affection for these is usually connected with a spirit favourable to the existing order of things, and that in proportion as the veneration for them was destroyed, facilities would arise for effecting the designs of the discontented. The wish,

therefore, of every moral and loyal member of the community for the legal suppression of the works in question was clearly expressed; and we have no hesitation in declaring our opinion, whatever may have been the result of the late trials, that the law-officers of the crown would have been deemed guilty of neglecting their duty, had they failed to bring before an English court and jury, the infamous productions which have given rise to the present remarks. The only just ground of censure is, that such publications were permitted so long and so firmly to intrench themselves behind authority and precedent, that a jury, whatever might be the real guilt of any particular individual concerned, could not but feel some difficulty in visiting on a single offender, and on the first occasion of trial, a crime which in so many other instances had been committed with impunity.

This remark applies very closely to the late trials of Mr. Hone, against whom the Attorney-General exhibited three informations, for parodies on the Common Prayer generally, and on the Litany and Catechism of the Church, and the Athanasian Creed in particular. The trials came on successively on the 18th, the 19th, and the 20th instant, before the Court of King's Bench; and on each of these days Hone acted as his own advocate, with an ability worthy of a better cause. He avowed the fact of publication, and rested his defence upon the ground that the parodies, however exceptionable in other respects, were neither seditious nor profane. In pursuance of his argument, he contrived to bring forward from numerous, and, we are sorry to say, some of them in other respects reputable authors, a mass of indecency and impiety, which we trust has sufficed to nauseate the public with such lawless and unhallowed productions. Some of the personal allusions made by the defendant, however painful to the parties concerned, will, we trust, tend to correct in future that trifling with sacred things and sacred names which has occasionally occurred even in places where decency, to say nothing of religion, required a very different mode of conduct. On each of the three trials, the court was fully of opinion that the parodies came fully under the legal description in the information; but the jury, assuming their unquestioned right in the case of libel to judge of the whole question of law as well as fact, brought in a ver-

dict of *Not Guilty*. On what grounds their decision was formed, of course, has not transpired. They might be of opinion, that as Hone was not the first or the only publisher of these or similar parodies; and as it appeared in evidence that he had suppressed the work shortly after its publication, as soon indeed as it had been noticed in parliament; and as it was possible, under all the circumstances of the case, that his incentive might have been poverty, mixed up with strong political feeling, rather than any distinct purpose of bringing religion into contempt; and still more, as he had already suffered a confinement, which may have appeared in some measure to punish his offence, that it was their duty to acquit him: and we can conceive that in such a case, a jury might lean to the side of acquittal, without by any means intending to lay it down as their opinion that such parodies, abstractedly considered, are not illegal and grossly libellous. If, however, the latter inference could be drawn from this verdict, which we do not apprehend, then indeed it would open wide the very flood-gates of sedition and blasphemy, and we should be at a loss even to imagine where the evil might end. It is true a jury has nothing to do with the consequences that may follow from their verdict, and have only to adjudge, as doubtless they did to the best of their conviction,

the case immediately before them. We therefore by no means intend to impeach the correctness of their decision, when we say that it has filled us with some alarms and apprehensions, from the apparent sanction which it may seem to bestow upon publications of the most injurious and impious nature. Christianity is publicly recognised as part of the law of the land; and the regulations and formularies of the Established Church are placed under the same guardianship. We should be much distressed, therefore, to find that the acquittal of Hone had given new courage to those who were already but too active: and we trust that our law officers will only be the more vigilant, in consequence of what has happened, to bring to trial every similar outrage, were it only, if the existing laws shall prove too feeble to repress them, that new laws may be framed for that purpose.

With regard to Hone himself, he has expressed his intention never more to publish either these or any other works of a similar description, and "to exhort all his fellow-citizens to abstain from parodying the litany, or the service of the Church of England;" and yet we understand that he is preparing for publication an account of his trial, in which the parodies will be reprinted at full length.

ANSWERS TO CORRESPONDENTS.

PHILO-CHRISTOS has been received.

AN ENQUIRER; AMICUS; SINCERITY; E. H. H.; "*Lines on the Bible*;" J. F. A VICAR; "S*"; and A LAY MEMBER OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, are under consideration.

C. C.; A SERIOUS ENQUIRER; JUVERNA; and INGENUUS, will appear.

We can assure A COUNTRY CURATE that there are no inquiries which we feel more difficulty in answering than Cases of Conscience, the solution of which, must, in almost every instance, depend upon local and personal circumstances. We cannot, however, conceive why he may not with quite as safe a conscience suffer the children of his parish to practise sacred harmony, as part of their Sunday-school employment, as permit them to read and spell, which are certainly not more closely connected with public worship than the other.

We cannot insert the remarks of EDINENSIS in the form which he proposes, but shall endeavour to avail ourselves of them in another shape.

We are much obliged to O. T. for his information, and are sorry we had not known before the circumstances which he has communicated.

APPENDIX
TO THE
CHRISTIAN OBSERVER,
VOLUME THE SIXTEENTH.
FOR 1817.

RELIGIOUS COMMUNICATION.

EXTRACTS FROM UNPUBLISHED LETTERS OF THE LATE REV. JOHN NEWTON.

(Concluded from p. 764.)

MAY I write to you again after so long a silence? I hope I *may*, for I feel I *must*. I have seriously purposed writing for some time past; and I believe I should have addressed a letter to you at P—— in the course of this month, had not Mr. L—— called last week, and told me that I might write by your brother, who expected to meet you soon in Silesia. Your husband, and my friend, it seems is removed from this poor world: I call him my friend, for though the interval of our personal acquaintance was short, I recollect pleasing tokens of his friendship, both at that time and since: the Lord grant that we may all meet at last in that land where friendship and happiness will be complete. And may God himself be a husband to you, and a father to your children.

“What a changing world do we live in! But the unseen state to which we are hasting is unchangeable. Then we shall be at home: we shall pass from waking dreams and shadows to realities. Your removal into Germany will bring you considerably nearer to us: but if we cannot meet face to face, the different dis-

Christ. Observ. App.

tances of Russia, or Silesia, or even Bedford, are little more than ideal. Whether any future turns in providence may lead you again to England, especially in my time, I know not. I hope, however, to meet with you at last before the throne of God. In the mean while, wherever you live, I shall think of you with affection, and shall find a pleasure in the persuasion that I am not forgotten by you. The earth is the Lord's; and in our widest separations we are but as in different rooms of the same great house, and equally under the eye of the same Great Shepherd, who affords the same proofs of his power and care to all who put their trust in him.

“Dear Miss P—— B——, my dear E——, Mr. L——, and many others with whom we have had sweet fellowship, are gone before us. The longer we live, the more we shall resemble the trees which drop their leaves in swift succession as the winter approaches. May we be followers of them who through faith and patience inherit the promises, and all shall be well at last. Our sweet E——, at the age of fourteen years and eight months, met her summons with the faith and comfort of a martyr. The Lord was very gracious to her and to us, in the circumstances of her dismissal; and though

to this day I can seldom write or speak of her without dropping a tear, I never seriously regretted her departure for a single moment.

"As a minister, I am happy in an affectionate people: many of them are eminently religious, and we walk in peace. The Lord does not withhold his presence from our ordinances. My service is my pleasure, and I am bound to say, 'the lines are fallen to me in a pleasant place.' But I still am a poor, weak, inconsistent creature in myself, and have cause for wonder and praise, that God has not as yet taken his word of truth out of my mouth, and forbidden me to make mention of his name any more.

"I shall hope in some good day to receive a letter from you. We long to hear of your welfare. You have a right to delay writing as long as I have done; but I hope you will not. When my friends are called away, I frequently regret that I did not visit them, or write to them oftener while they were within my reach; but my connexions and engagements are so multiplied and diversified, that I know not which way to turn, nor how or when to secure a day, or indeed an hour with certainty, to do what my inclination would prompt me to perform. I have not behaved worse to you than to many others whom I truly love; and if you will encourage me again, I will try to behave better to you in future.

"A part of your last is on the subject of friendship. I believe, yea, I am sure, there is such a thing: but true friendship can only subsist between those who are united to God by true religion. Worldly friendships, though they may endure a while, are always brittle as glass, liable to be broken by a slight blow; and, like glass, when broken they are irreparable. Nor is Christian friendship absolutely secure. It is a beautiful plant, but liable to wither and decay, unless watered by a Divine blessing,

which can only be expected so far and so long as it is maintained in a due subordination to what we owe to our Supreme Friend; for he will not endure a rival in our hearts. Mutability is essential to a creature; and fickleness and inconstancy enter deeply into the nature of fallen creatures. I have lived with my nearest earthly friend more than thirty-seven years, and still our affection is preserved. Of all my temporal mercies, none ought to affect me more sensibly than this; for my ingratitude to God, my best Friend, has often deserved to be punished in this way. I have a few other friends who are not weary of me yet. But though I could make out a long list of persons whom I love, and who are kind to me, the peculiar intimacy and peculiar circumstances which are required to constitute friendship, in my sense of the word, can hardly be found in many persons. To have a few select friends, the good will of a large acquaintance, and benevolence to all, even to strangers and enemies for the Lord's sake, is, I believe the happy privilege of some persons, and more cannot be expected here. Hereafter our love will expand, and take in all (perhaps equally) who are capable of receiving it."

"After so long a suspension of our correspondence, a letter from you was doubly welcome to us; especially as it gave me the great pleasure of finding your heart still alive in the love and the ways of our Lord. He is the Sun of the soul, whether we live in London, P—, or Hernhuth. But how many things do we meet with, from within and from without, which have a tendency to blind the eyes of our mind! I congratulate you that, in all the changes you have passed through since you left us at Olney, His unchangeable mercy has preserved you. Ah, Madam! were it

not for his power and grace, which have supported us, we should have sunk, and made shipwreck of faith long before now. But He has delivered, he does deliver, and he gives us good encouragement to hope, that he will deliver us even unto the end. We are still travelling through a wilderness, and we know not what we may yet meet with before our pilgrimage is finished: but every step lessens our distance from our heavenly home.

"Mrs. Newton has had very indifferent health this winter, and is still but poorly. The close of the last year, and the beginning of this, was a time of great trial with us. But our gracious Saviour has promised, that all things shall work together for good to them that love him. Not only their comforts, but their crosses, are mercies: they are sent by the same hand; they are designed to promote the same end; and I doubt not but hereafter we shall clearly see, that we have no less cause to praise him for the bitter than for the sweet. Blessed be his Name for a good hope, that the hour is coming when the bitter will be no longer needful.

"O what humility, dependence, gratitude, and devotedness of heart become a redeemed sinner! There is little worth thinking, talking, or writing about, but what has a near connexion with Jesus Christ crucified;—who he is, what he has done and suffered, where he is, what he is now doing, and what we may be able to do while we are here to shew forth the praises of Him who has called us out of darkness into his marvellous light! Other subjects, in comparison of this, however important in the view of the men of this world, are trivial as the sports of children. Blessed be God for his unspeakable Gift!

"I often recal to mind the conversations we had, at different times, in my study at Olney. I suppose it is now about fourteen years since we

first received you there as a guest, and about twelve since we last parted with you. What different scenes (at that time unthought of) have we known since! What blessings received—what trials—what multiplied proofs of the Lord's goodness, and of our own unworthiness! We have suffered many things, I hope, not altogether in vain.

"For myself, I am still healthy, and am not disabled from performing my public service as a minister; and I bless the Lord that I am not weary of it. Still it is my pleasing employment. I can so far, from my heart, magnify my office, that I think I would not exchange it for any rank or wealth this world could afford. To be a minister of the Gospel appears to me more honourable, more desirable, than to be prime minister of an empire. I am likewise well pleased with my situation. I was so at Olney; but this affords a larger sphere of probable usefulness, and more extensive pleasing connexions. Were it not for the law of the flesh, which warreth against the law of my mind, and for what I suffer, by sympathy, with my dear Mrs. Newton in her illness, I should have hardly any thing worthy to be called a trial.

"Should the Lord, in his providence, lead you to England while I am living, I promise myself much pleasure in seeing you again. Distance and absence have not abated our regard for you. Our times and ways are in good hands. If we are permitted to meet upon earth, I trust it will be to mutual comfort and benefit. If not, it will be still better to meet in heaven. In the mean time, we may often meet in spirit at the Throne of Grace, to which in all places we are equally near. May the Lord bless you more and more, you and your children! I should be glad to see them all. I hope you and they will not be forgotten by me; and I request your remembrance in prayer for me and mine.

"I am now far advanced in my sixty-fourth year, yet feel at present but few of the infirmities of old age. It is time, however, for me to consider that I grow old apace. O for grace to fill up the uncertain remnant of life, as becometh a saint, and then to die as becometh a sinner,—looking to Jesus, and to him alone, for acceptance and salvation. May I find mercy of the Lord in that day, when flesh and heart shall fail!

"Though my acknowledgment of your favour has been so long delayed, I hope you will believe that it gave me great pleasure to hear that you are in health, that you are so near, and that you encourage me to expect I may yet see you before your return to Germany.

"When your letter came, my dear Mrs. Newton was so low that I believe I could not mention you to her. She had a complication of maladies, and was a great sufferer; though it pleased the Lord, for the most part, to exempt her from much very violent pain. She was released from this state of sin and sorrow, on the evening of the 15th instant. The Lord favoured her with admirable patience; and her natural good spirits held out to the last;—only that three days before she went home, she gave no signs of life but by breathing.—Now, I trust, she is where the wicked cease from troubling, and where the weary are at rest.

"As you well knew her, and knew my very strong endeared attachment to her, you will ascribe it to the goodness and power of the Lord, that I was so wonderfully supported during her illness, and have been still supported under her departure. O magnify Him with me, and let us exalt his name together! He is, indeed, All-sufficient, and can manifest his strength in the weakness of his poor creatures, to whom he has given a warrant for calling on him in the day

of trouble. While she was living, though my feelings were often painful, I preached as usual; and since her dismissal, I have still gone on: and on Sunday evening last, I was enabled to preach her funeral sermon from Habakkuk iii. 17, 18.

"My dear ——— is now almost my only remaining earthly tie to this world. I see nothing of a temporal nature worth living for; yet I hope to be willing and thankful to live, while the Lord has any service for me to do; or rather, till his wisdom and goodness shall see fit to remove me. If he should see fit to lay me aside from public service, I should still promote his glory, and exhibit a proof of his faithfulness, if he will enable me to suffer, with patience, whatever he may appoint me. I wish to put myself absolutely, and without reserve, into his hands; and to believe that he will choose for me better than I could choose for myself. Only may He grant, that while I do live, I may live to him, and for him; and that when I die, I may die in him: then all shall be well. As to particulars, I am to say, Not my will, but thine.

"Many changes, as you observe, have indeed taken place, in the course of eleven years, since you last visited at the vicarage of Olney. My lot, during this space, has been, in the main, a highly favoured one. I have not been without trials; but comforts have more abounded. My feelings have been most painfully exercised by the removal of dear friends, several of our own family; and of others none more dear, or more sensibly missed, than Mr. and Mrs. B—. They were friends indeed: with them I had a union of heart. Nor have I lost them. They are gone but a little before. I hope to meet them again to unspeakable advantage. I have no reason to think it will be very long first, as I am advancing apace in my sixty-sixth year. The Lord's time is the best.

May I wait patiently and watchfully all my days, till my appointed change shall come, and then be found with my loins girded up and my lamp burning.

"You likewise, my dear madam, have had your trials; but you are alive to say, under them all, The Lord upheld me, and out of them all He delivered me. It is good scriptural logic to infer what he will do, from what he has actually done. So

the Apostle did before us. He has delivered, he doth deliver, and *therefore* we trust in Him that he will yet deliver us. No great matter where, or what, we are in this transient state, so that we are in the path of duty, and in the exercise of holy submission to his will. The same sun shines at London, Bedford, and Hernhuth. And the way to heaven is equally open and near from every place."

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Thirteenth Report of this Society, lately published, with the extracts of correspondence, are fully equal in interest to the preceding ones; and we therefore regret that from their length we can give only a general abstract of the former, referring our readers for the latter to the volume itself. We shall, of course, omit, as far as possible, such parts as have already appeared in our own pages.

Of the Continental Societies in existence at the period of the last anniversary, it may be generally observed, that their attention to promote the object of their establishment demonstrates their increasing sense of its utility and importance; that the beneficial effects resulting from the circulation of the Scriptures have proved powerful inducements to continue and enlarge this benevolent work; and that, if its operation has in any degree been circumscribed by the general distress which has been more or less felt on the continent, the zeal for carrying it on has not, on that account, abated.

The Netherlands Society greatly flourishes: branches and associations

are multiplying in the northern provinces of the kingdom, and the number of societies is already stated to be sixty. To increase the interest which has been excited in the Netherlands, in favour of the principles of the institution, the Reverend Doctor MacIntosh, at Amsterdam, has recently published a Dutch translation of the twelfth Report of the British and Foreign Bible Society.

The Hanoverian Bible Society, under the patronage of his royal highness the Duke of Cambridge, has completed the printing of an edition of 10,000 copies of Luther's German Bible, most of which have already been put into circulation; and another auxiliary has been added to that institution, by the establishment of an East-Frisia Bible Society, for the encouragement of which, 100*l.* have been voted to the Hanoverian Society. A letter from a correspondent at Osnaburgh contains the pleasing intelligence, that "their Catholic fellow-citizens labour with them hand in hand, and many of that communion shew a readiness to obtain and peruse the Scriptures."

The exertions of the Prussian Bible Society continue to be diligently and most usefully pursued. To the eight auxiliaries united to the central society in the course of its first

year, twelve more were added before the expiration of the second; and so vigorously have these subordinate societies flourished, that one of them, that at Cœslin, is said to number not fewer than seven branches in connexion with it.

Among the operations now carrying on by this Society, the following may be mentioned as deserving attention:—The Central Society is engaged in printing two large editions of the German Bible, as well as an edition of the Scriptures in the dialect of the Wends in Nether Lusatia, which the secretary of the society pronounces “one of the most useful works ever undertaken;” and its auxiliary at Breslau is printing an edition of Luther’s Bible, with an extra number of New Testaments.

The Society for the Grand Duchy of Berg, the Thuringian Society, the Neuwed Society, and others are mentioned as going on with zeal, and unanimity, and success.

The information from Königsberg, respecting the distribution of the Lithuanian Scriptures, published at the expense of the British and Foreign Bible Society, is very satisfactory. The Saxon Bible Society, which has been favoured by his Majesty the King with freedom of postage, is proceeding with great alacrity in printing 10,000 copies of Luther’s German Bible.

As the dialect of the Wends in Upper Lusatia is a distinct branch of the Slavonian from that before mentioned, another edition of the Wendish Scriptures has been undertaken by this excellent institution.—A very satisfactory account of the distribution of Bibles and Testaments from Hernhut, between June, 1814, and April, 1816, has been received from the Rev. L. Fabricius.—The Frankfurt Bible Society has applied its limited means, with very happy effects, to the relief of the poor and prisoners. Many of the latter class, who had devoted their time to gaming, now read the Bible in their cells.

The following quotations from the correspondence of the Rev. Leander Van Ess, of Marburg, afford very gratifying intelligence: “You will rejoice, that, chiefly through your assistance, I have been enabled to disperse, (up to June, 1816) 51,146 copies of my New Testament, 2,500 of Luther’s Bible, and 2,300 of his New Testament, on the highway of the Lord, among my Catholic as well as Protestant brethren. I can, from my own experience, and that of my correspondents, joyfully testify, that the main object, in thus disseminating the holy Scriptures, has been accomplished; that a spirit of vital religion has been diffused; and that many, illuminated by the light of Divine truth, and strengthened with power from on high, now lead a holy and useful life. My New Testament appeared in some districts, where thousands of Catholics knew the Bible only by name. I could easily dispose of 30,000 copies of my New Testament among Catholics, and several thousand of Luther’s Bible among Protestants.”

Another Catholic clergyman, in correspondence with the Society, has, within a short space of time, distributed nearly 20,000 New Testaments, and is preparing the means of a further and more extensive distribution. This correspondent has also had the happiness to witness the most beneficial effects of his labours, of which many instances might be adduced. In one of his letters the following passage occurs: “Old men, who had never learned to read, are now desirous to learn, that they, in their advanced age, may find consolation from the holy Scriptures.” The demands for the Ratisbon New Testament also continue to increase in a degree which renders it difficult to meet them.

The following extract from Stuttgart will be satisfactory, as attesting the activity of the Würtemberg Bible Society:—“Thus, with the help of God, we have distributed upwards

of 10,000 Bibles, and 2,000 extra Testaments, among the people around us."

In the midst of the great distresses which have prevailed in almost every part of the kingdom, the Württemberg Bible Society has received many most pleasing proofs of the liberality of its friends. When its directors presented copies of their Bible to the late king, to the respective branches of the royal family, to the ministers of state, as well as to other noblemen and gentlemen, they received, in return, several handsome benefactions; and many of the poor peasants in the villages seem to vie with each other in offering their small contributions. A second edition of the Scriptures, on standing types, is preparing by this active institution.

The Bible Society at Strasburg has had great difficulties to contend with: but, in the words of its president, "neither its hope nor its faith has been disappointed."

The Presburg Bible Institution has ordered 1200 copies of the Bohemian Bible, from Berlin; 500 of which have already been received. It has also completed the printing of 2,000 Wendish New Testaments.

The Swiss Bible Societies at Basle, Schaffhausen, Zurich, Saint Gall, Aarau, Bern, Chur, Geneva, Lausanne, and Neufchatel, mutually stimulate and assist each other in their career of sacred benevolence. To prove the progressive state of the operations of the Basle Society, the following simple but interesting facts will suffice; that, in 1813, it distributed 1299 Bibles—in 1814, 2583 Bibles—in 1815, 5055 Bibles and 3796 Testaments—and in 1816, 7920 Bibles and 9383 Testaments. The same Society is now engaged in printing several editions of the German and French Scriptures; in the carrying on of which works the Committee have assisted it with 500*l*.

The Zurich Society has complet-

ed a folio and an octavo edition of the German Bible. The Bible Society at Saint Gall has had great success in distributing copies of the Scriptures both among Protestants and Catholics, and the demand for them is daily increasing. The Chur Bible Society is printing the Old Testament in the second Romanese dialect.

The Committee of the Bible Society at Lausanne, for the Canton de Vaud, have displayed a most laudable activity, both in disseminating the holy Scriptures and in exciting an interest in favour of their institution. The Bible Society formed by the Vaudois in Piedmont is in activity; and one hundred copies of the New Testament had been forwarded to it by the committee at Lausanne, from whose labours the most beneficial effects may be expected. The Bern Bible Society has been patronized by the ruling authorities of the canton, who have presented to it a donation of one hundred louis-d'ors.

A letter from a Capuchin monk, to whom a donation of 50*l*. was presented, to enable him to distribute the Scriptures, contains the following pleasing information: "That the Bible is now read by thousands of Catholics with devout attention and cordial joy, and that the writer himself had induced many parish ministers and schoolmasters to introduce the New Testament into their congregations and schools."

In the North of Germany, the Hambro' Altona Bible Society is prosecuting the object of its institution with great zeal. This Society has engaged to print a German Bible of 10,000 copies, after the Canstein edition. The Societies of Bremen and Lubeck continue their useful exertions: and the Duchy of Brunswick Bible Society has also commenced its benevolent labours.

Among the new societies formed in Germany, during the past year, the following have also been assisted

from the funds of the British and Foreign Bible Society: Mecklenburgh Schwerin, Pomerania and Rügen, Eutin, Lippe Detmold, Kreutznach, as indeed a large part of the foregoing, and many of those that follow; though we did not think it necessary to specify, in this abstract, the amount of each individual grant.

The Hesse Darmstadt Bible Society, for the Grand Duchy of Hesse, under the sanction of the Sovereign, comprehends members of the Lutheran, Reformed, and Catholic Churches; and, if a judgment may be formed, from the demands for Bibles made on it, promises extensive usefulness. The Societies of Worms and Odenwald, already mentioned, will attach themselves as branches to this Society. The establishment of Bible Societies in the principality of Anhalt, and other parts of Germany, is also in contemplation, and others have been already formed.

Of the augmented circulation of the Scriptures in Germany, it is a sufficient proof, that the demand for Bibles, by the numerous Societies established in that country, is now so great that the Canstein Institution at Halle, on which they had been accustomed chiefly to depend for supplies, is no longer able, notwithstanding the most strenuous exertions, to furnish the number required; and the Bible Societies are under the necessity of printing them for their own distribution.

The Committee next report the transactions connected with the British and Foreign Bible Society in the three northern kingdoms of Europe.

Beginning with Denmark, they announce that the Danish Bible Society is in a progressive state; and its Committee look forward, with hope, to the beneficial effects of the interest which it is gaining in the public mind. It has nearly finished the revision of the Danish New Tes-

tament for the press, and has resolved to print an edition of the Creolese New Testament, for the use of the Christian Negroes.

A very flourishing auxiliary has been formed at Odensee, the capital of the island of Fuehnen, under the auspices and presidency of the Crown Prince, Christian Frederick, who takes great interest in this cause.

At the formation of the Odensee Auxiliary Society, it was recommended to such of the Directors as reside in the country, to form Branch Societies and Bible Associations. In consequence of which, more than fifty Auxiliary Societies, or Bible Associations, have been formed in that part of the Danish dominions, between the Little Belt and the town of Altona. The same Society has also undertaken the establishment of a depôt for Bibles and a Biblical Library.

These extraordinary exertions, which are still carrying on, have increased the demand for the Scriptures beyond the power of the Sleswig-Holstein Society, to satisfy it. As a temporary assistance, the Committee of the British and Foreign Bible Society have ordered an immediate supply of Danish Bibles and Testaments; and, with a view to a more permanent provision, have proposed to the Danish Bible Society at Copenhagen, to print an edition of 10,000 copies of the Danish Bible, with an offer of 500*l.* in aid of the expense thereof; which offer has been accepted.

In the Faroe Islands, the institution of the Danish Bible Society has been hailed by the inhabitants as a most propitious event, and a liberal contribution has been raised by them in aid of its funds; and the Icelandic Bible Society, of which the foundation was laid by the Rev. Mr. Henderson, during his residence in that island, has been established.

The intelligence from Sweden, respecting the Bible Institutions in

that country, is highly gratifying; and the zeal which animates the Swedish Bible Society has been imparted, in a considerable degree, to the public at large.—The plan of the Bible Associations, recommended by the Rev. Mr. Henderson, has been adopted, and attended with the happiest effects.

The Committee of the Gothenburg Auxiliary Society, of which the pious and venerable Bishop Wingard is president, display the same zeal for which they have ever been distinguished. They have supplied all the workhouses, prisons, houses of charity, and hospitals, within their district, with copies of the Sacred Volume. Their funds, indeed, have been devoted to the benefit of the poor; and, on this account, although their subscriptions are considerable, they are far from being adequate to the demands upon them. The Committee still, however, proceed in the gratuitous distribution of the Scriptures to the necessitous; “confident” (to use their own words) “that Divine Providence will not permit the good work to be interrupted, for want of means to carry it on.”

The circulation of the Scriptures, by the Arosian Auxiliary Society at Westeras, has been considerable; but the poverty of the people is so great, that the annual income of the Society is not equal to a third of the value of the copies gratuitously distributed. A parochial inquiry has been instituted, to ascertain the spiritual wants of the inhabitants of this province.—The Gothland Auxiliary Society continues its exertions.

The following are new institutions:—

The Upsala Bible Society; to the formation of which, the clergy of the diocese were urgently invited, by a truly pastoral address from its president, the Archbishop of Sweden, from which the following is a quotation: “The door is opened, my
Christ Observe App.

brethren, to promote the increase of Christ’s kingdom; and who ought to have this more at heart than ourselves, who are called to spread the saving knowledge of God and Jesus Christ, whom he has sent?” The Archbishop has declared his determination to establish Bible Associations in every part of his jurisdiction. By the pious benevolence of a young nobleman, Chamberlain Henck, a society has been formed, under his presidency, for the Province of Neviké, and meets with great encouragement and support.—Another society has been instituted for the diocese of Skara, one of the most populous provinces in Sweden.—At Carlstadt, also, a Bible Society has been established for the government and diocese of Vermeland, under the patronage and direction of the Bishop, and the Lord Lieutenant of the county. The population of this district is estimated at 140,000. The want of the Scriptures in Vermeland is great, as well as the desire to possess them.

The Bishop of Hernosand has also instituted a Bible Society for his extensive diocese; and there are only three dioceses in Sweden in which societies remain to be instituted.—Bible Associations are forming in different parts of the kingdom.

A proposal has been made from the Swedish Bible Society to that of St. Petersburg, for opening a correspondence between them on the object of their respective institutions, with a view to their mutual information and benefit, and has been accepted.

For the deep interest which has been excited in Sweden to circulate the holy Scriptures, that country is greatly indebted to the pious zeal and energy of the highly respectable president of the Swedish Bible Society, his excellency Count Rosenblad, who, in the midst of his laborious official duties, as one of the first min-

isters of state, he found time to devote the closest attention to the concerns of the Bible Society.

The establishment of a Norwegian Bible Society, under the most respectable patronage, has been announced by its Committee, who have commenced their operations, by revising the New Testament for the press.

The field opened in Russia for the circulation of the holy Scriptures, expands to an almost unlimited extent. Of the number of copies required for supplying the subjects of that immense empire, who are of Russian origin, and speak the Russian language, it is scarcely possible to form an estimate, as the Committee of the Auxiliary Society at Moscow state, that they alone could distribute one hundred thousand Bibles. "Entire governments, whole dioceses, and circles of Bible Societies, raise their voices to the Committee at St. Petersburg, entreating them to supply the spiritual hunger of millions, which has been excited by the distribution of the oracles of God. Whenever an edition has been published, another has been almost immediately required; and, notwithstanding the utmost exertions of the Russian Bible Society, whose monthly expenses now exceed the whole expenditure of their first year, they are unable to satisfy the demand for the Scriptures, not only in the Slavonian, but even in the German, Finnish, Esthonian, Lettonian, and various other languages."

Such is the description of the spiritual wants of Russia, as given by the noble and pious president of the Russian Bible Society. The sphere of its operations must also be considered as comprehending the countries to the east of the Black Sea; Anatolia, to the south of it; Armenia, Georgia, Persia, Tartary, and others.

The Report then proceeds to notice various interesting particulars,

relative to Russia, Poland, &c. most of which have appeared in our account of Mr. Pinkerton's Journey, (*Vide Christian Observer*, 1817, p. 262,) or in other parts of our volume for the present year. Passing over, therefore, these and various miscellaneous transactions in Europe, we proceed to America, where the Committee announce the establishment of a general national institution, under the denomination of "The American Bible Society."

In addition to a donation of 500*l.* the British and Foreign Bible Society have aided the operations of this national institution, by the offer of a duplicate set of stereotype plates for the French Bible, at prime cost, dividing the expense of the composition between the two societies. This offer has been thankfully accepted by the American Bible Society, as it will enable it immediately to supply the numerous French inhabitants of that continent with the whole Bible in their vernacular tongue.

The accession of the American Bible Societies, as auxiliaries to the National Society, is considerable and increasing; the number, within eight months after its foundation, amounted to seventy. New societies have been formed for the express purpose of uniting with it; among which the New York Female Bible Society claims the privilege of having been its first auxiliary. This is only one of many similar associations which have been established in America, and from whose active exertions the greatest advantages have been derived.

It would be impossible, without a disproportionate enlargement of this abstract, to enter into a detailed account of the proceedings of the local Bible Societies on the Western Continent: one or two particulars may, however, be mentioned.

The following statement, from

the Committee of the Louisiana Bible Society, will be read with interest. Numerous applications, they state, have been made for Bibles, by the free People of Colour. The Catholics, even the strictest of them, are willing, with scarcely an exception, to receive and read the Bible. The Spanish inhabitants have been remarkably pleased by obtaining the New Testament in their native language, and have received it with demonstrations of joy; and some slaves, who are able to read, have been gratified with copies. The applications from Spanish captains of vessels have been numerous; and few have sailed from New Orleans, for a Spanish port, without taking a few copies. Upon receiving this information, the Committee immediately ordered a further supply of 1000 copies to be placed at the disposal of the Committee of the Louisiana Bible Society.

In that part of America which is subject to the British dominion, a Bible Society has been formed in Nova Scotia, under the title of the Auxiliary Society of Yarmouth and Argyle; in which towns, branch societies had previously existed, in connexion with the Nova Scotia Auxiliary Society. This Society has remitted to the Committee the sum of 87*l.* 17*s.* 10*d.* currency, the amount of its subscriptions.—The Committee also acknowledge the receipt of 100*l.* sterling, from the Quebec Auxiliary Society.—The Missionaries at Labrador are pursuing, with great assiduity, their useful labors, in completing their translation of the New Testament into the dialect of the Esquimaux. The Acts of the Apostles have been printed in the course of the past year. Their diligence is encouraged by the increasing disposition of the Esquimaux for the profitable perusal of the Scriptures.

From the Auxiliary Bible Society of the People of Colour in Kingston,

Jamaica, the Committee have received a second remittance of 141*l.* 6*s.* 8*d.* currency, with an expression of unfeigned regret, that the means of the Society are unequal to its wishes.—The Auxiliary Bible Society at English Harbour, in the island of Antigua, has also remitted the further sum of 25*l.* sterling.—At Barbice, an Auxiliary Bible Society has been established, under the patronage of his excellency Governor Bentinck, with an assurance of his endeavours to promote its laudable views. The information was accompanied by a remittance of 50*l.* sterling.

Some Bibles and Testaments which were sent to Saint Kitt's, have been distributed among the Negroes in that island, and are eagerly read by them. The Committee, in consequence, have cheerfully complied with an application for an additional number of Bibles and Testaments, for sale or gratuitous distribution.

The formation of an Auxiliary Bible Society for the peninsula of Sierra Leone, and the British settlements and establishments on the western coast of Africa, has been announced by his excellency C. M'Carthy, Governor of Sierra Leone. This pleasing intelligence has been followed by remittances, to the amount of 211*l.* 16*s.* 8*d.* sterling, as contributions from the New African Auxiliary.

In the Oriental department, the Calcutta Auxiliary Bible Society claims the first notice. It has printed and published versions of the New Testament in Tamul and Cingalese, for the benefit of the natives on the coast of India and Ceylon; Malay Testaments in the Roman character, for the use of the Amboynese: and it is now engaged in printing the Bible in the Malay, Armenian, and Tamul languages; an edition of the Malay version of the Bible and Testament in the Arabic character; and one of the New Testament in the Malayalim, or Malabar, language and character; besides the Hindoostannee

Testament, translated by the joint labours of the late Mr. Martyn, and Mirza Fitret, in the Nagree, its proper character. This version was originally published by the Corresponding Committee in the Persian character, for the use of another class of readers, at the expense of the British and Foreign Bible Society. It is further proper to add, that by the assistance of the Auxiliary Society at Calcutta, Europeans and Natives, speaking the English and Portuguese languages, are supplied with Bibles and Testaments respectively.

The New Testament in the vernacular Arabic is in circulation; and the style of the version, for correctness and fidelity, is highly approved by the best Arabic scholars in Bengal. European and Native, whose opinions have been consulted. The Persian version of the New Testament, by Mr. Martyn, is by this time in circulation in India.

The whole Scriptures have been published in the Bengalee and Orissa dialects; and the Pentateuch, Historical Books of the old Testament, and the New Testament, in Sanscrit. The Hagiographa are in the press, and the translation of the Prophetic Books nearly completed. The Pentateuch and the Historical Books, in the Mahratta language, have been long in circulation: other parts were nearly printed. The Sikh New Testament has been published. The Pentateuch in Chinese is in the press. Besides the above, the Gospels have been translated into seventeen different dialects, of which some are now printing.

The attention of the Auxiliary Society at Columbo, in Ceylon, is closely directed to the publication of the version of the Cingalese New Testament; and, according to the last accounts, the printing was advanced nearly to the end of St. John's Gospel.

A letter from the Honorable Sir Alexander Johnston, chief justice of Ceylon, gives an interesting account

of the conversion of a priest of Budd-hoo, as "one of the many proofs" which occur daily, of the effect produced among the natives by the circulation of the holy scriptures. A diligent perusal of the Gospel in Cingalese convinced him of the vast difference between the fabulous confusion of the Buddish mythology, and the simple impressive truths of Divine Revelation. The above-mentioned priest is now engaged in assisting to translate the holy Scriptures.

The second Report of the Bombay Auxiliary Society mentions the successful endeavors of the Society to distribute the Scriptures, in Portuguese, among the native Christians speaking that language; that a considerable number of copies had been dispersed in the islands of Bombay and Salsette; and that 500 copies had been forwarded to Goa, at the particular request of the British Envoy, who describes the natives, and even some priests, as anxious to receive them.

The Committee of the Bombay Society have availed themselves of a very liberal offer from Dr. John Taylor, of Bombay, to superintend the translation of any part of the Scriptures into the Mahratta and Guzerattee languages; and have proposed, in the first instance, the translation of the Gospel of Saint Matthew into each. It is to be hoped, that these beginnings will be followed by other attempts for communicating the holy Scriptures to the natives within the proper sphere of the Bombay Auxiliary Society. Supplies of the Syriac Testament have been sent to India, for the benefit of the Christians of the Syrian Church.

The Java Auxiliary Bible Society has the assurance, that it may expect the most decided support and co-operation from the new Dutch governor-general, his Excellency Baron van der Capellen. The intelligence from Java respecting the acceptance of the Chinese New

Testament by the Chinese settled in that island, is highly encouraging and interesting. It appears that many of them not only read the New Testament, but are anxious to obtain explanations of passages which they do not understand. "These Chinese," adds Mr. Supper, the secretary, "have already turned their idols out of their houses, and are desirous of becoming Christians." One of the most opulent of the Chinese in Java observed: "I have read Mr. Morrison's New Testament with pleasure: it is very fine; and it would be well if every one led such a life as Jesus Christ has taught him to lead." This introduced a conversation, the result of which was, "that the Chinese, on his return to his home, tore all the painted images from the wall, and threw them into the fire." He has never since frequented the Chinese temples.

Mr. Supper has also communicated some very pleasing intelligence of the effects produced by the perusal of the Arabic Bible on the followers of Mohammed. One of his pupils reads the holy Scriptures with Mohammedans three times a week, converses with them on what they have read, and they afterwards join in prayer with him in his own house. Some of the priests have applied to Mr. Supper, through the same pupil, for an Arabic Bible. The solicitation is never acquiesced in until the repetition of it proves an anxiety to obtain the favour solicited.

The Rev. Mr. Morrison was pursuing his important labours of translating the Old Testament into Chinese, and had advanced as far as the Book of Psalms, when he was called upon to attend the embassy to Peking. He had also entered into an engagement for printing an edition of 8000 copies of the duodecimo Chinese New Testament, and 1500 of the octavo edition, at Malacca. The Committee have assisted the important work in which Mr. Morrison is

engaged, by a further donation of 1000*l*.

The formation of an Auxiliary Society at Amboyna, which has for its object the diffusion of the Scriptures among the numerous inhabitants of that and the adjacent islands, is a new and interesting event. The letter, communicating the intelligence of its establishment, was accompanied by a remittance of 346*l*. which has since been augmented to the sum of 968*l*. sterling, as the first year's contributions of this Society to the Parent Institution.

Branch Bible Societies have been formed at Malacca and Prince of Wales Island, in connection with the Calcutta Auxiliary Society, under the patronage of the governor and commandant respectively.

In short, the general result of the intelligence from the East shews a progressive activity in promoting the circulation of the Scriptures, both among Christians and Heathens; and the success which has attended these exertions, affords an encouraging hope, that they will in time produce the most beneficial effects.

Indeed, the effects of these great exertions throughout the world, we rejoice to say, are by no means doubtful.

"Many, who never acknowledged the real value of this blessed volume," observes the noble President of the Swedish Bible Society, "have been enlightened by the Spirit of God, and look upon the holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed as to the doctrines of Revelation, has considerably given way to a more serious and devout attention to their more important concerns." This testimony is strengthened by that of a correspondent in Swabia, who asserts, that "a growth in Divine knowledge, and an increase in faith and love to Jesus Christ, are already visible in many thousand souls."

Such indeed is the interest which the British and Foreign Bible Society has justly excited, that the prayers and benedictions of thousands attend its progress, and are offered up for its success; and a suspension of its functions would be felt and lamented as a calamity in every quarter of the globe.

CHURCH MISSIONARY SOCIETY.

THE Report of this Society for the last year contains an unusual portion of religious intelligence; the principal parts of which we shall lay before our readers.

WESTERN AFRICA.

Reference is made to the Special Report and the Journal of the assistant secretary, the principal parts of which have appeared in our volume for the present year. After Mr. Bickersteth's return, the Committee lost no time in laying the substance of his communications before his Majesty's Ministers. A deputation accompanied his lordship the President, in presenting a memorial to Earl Bathurst; in which a plan, formed by his excellency Governor MacCarthy, for dividing the colony of Sierra Leone into parishes, was recognised; and offers were made, on the part of the Society, to assist in bringing that plan into full execution. His lordship received the deputation with great courtesy, and expressed his cordial wish to support the designs of the Society for the benefit of the colony. By a subsequent communication from his lordship, the Committee learnt, with pleasure, that measures would be immediately taken for the erection of two churches in Free Town, and afterward churches in the several country parishes of Sierra Leone. The state of public affairs limits, however, for the present, the means in the hands of government. The Committee will not fail to exert themselves to the utmost, in giving effect to the wise and paternal plans of the governor, and in following

up the suggestions of the assistant secretary.

The accounts of the year will shew, that more than a third of the Society's whole expenditure has been directed to Western Africa. The greater part of this expenditure has indeed been occasioned by the Society's settlements formed among the heathen, and beyond the precincts of the colony: and the Committee grieve to state, that so great is the demoralizing effect of the slave trade, and so inveterate the evil habits which it has generated, that it is not improbable but it may be necessary to withdraw wholly, for the present, from the Rio Pongas.

The Committee relate an affecting instance of the mischiefs arising from the slave trade.—A chief on the Rio Nunis had, for several years, placed his sons in the Bashia school. He was long a determined friend of the abolition of the slave trade, and would admit no slave vessels into the Rio Nunis; but he has been overcome. He has withdrawn his four sons from the Society's schools; and the elder of them is compelled to employ the acquisitions which he has made under the Society, in assisting his father to carry on this degrading traffic. A boy who could express himself as this poor youth did in a letter to the secretary, could never be brought, without violence to his conscience, to engage in this flagitious employment.

"Sir—I thank the Society for sending Mr. Bickersteth out to see us. Oh, how kind is our Society to us poor Africans! May God enable us that we may know the ways of Jesus Christ our Lord; and not only know them, but walk in them, all the days of our lives!

"Oh, may God bless the Society, and the Missionaries which they have sent out to teach us! O Lord, bless us also, poor Africans; and teach us to know thy ways; that, in due time we may spread abroad, and preach thy Gospel from shore to shore!"

It is obvious, that an entire and final abolition of the slave trade is indispensable to the effectual melioration of Africa. To this hour the truth of an observation made ten years since by an intelligent Moham-medan native, to one of the Society's missionaries, recorded in the Eighth Report, has been fulfilled. "Our kings and headmen have little regard even to a civilized manner of life, so long as they can sell slaves for rum, and other commodities; and, for this reason, they will scarcely suffer you to stay here, and to instruct the people, although your intentions, and the intentions of your society, are very good towards your fellow-creatures."

The state of the Society's general funds we have before noticed. Of the school and ship funds, it is reported that they have advanced with a steady pace during the year.

The Committee proceed to mention the opportunities of usefulness among the recaptured Negroes which the colony of Sierra Leone affords—the share which the Society has taken in the education and religious instruction of the colony—its further plans—the arrival of Mr. and Mrs. Garnon, and the different persons sent out by the Society, at Sierra Leone—the death of Mr. Jost—the formation of the Auxiliary Bible Society—and the laying of the foundation of a new church at Free Town.

At different stations within the colony, various persons, sent out by the Society, are now labouring; as at the Christian Institution on Leicester Mountain, at Regent's Town, at Gloucester Town, and at Kisey Town.

The settlement at Bashia having been given up, and the children and family removed to Canoffee, the mission among the Susoos, is now confined to the two stations of Canoffee on the Rio Pongas, and Gambier near the Rio Dembia. Difficulties have so alarmingly increased, by the rapid revival of the slave trade,

and the rapacity and eagerness with which it is pursued, that it is much to be feared, that even Canoffee must, for a season at least, be abandoned, which is the more to be regretted, as the prospect of usefulness was opening in a very promising degree.

Of the station at Gambier, it is said, "There seems to be a salutary impression on the minds of the elder children, both boys and girls. They are frequently heard uniting, respectively, in prayer, before they retire to rest. The chief and other natives occasionally attend Divine service. Some of them acknowledge that they should be present more regularly, but that what they hear makes them uneasy about their sins. There is a peculiar advantage attending this station. It opens a free intercourse with many strangers from the surrounding countries, from which many chiefs and bookmen visit them, who are very desirous to obtain the Scriptures; so that Arabic Bibles and tracts will be widely circulated in the interior from this station."

With regard to the Bullom Mission, besides the superintendence of the school, and the management of the secular business of the settlement, Mr. Nylander, indefatigable and devoted to his work under much bodily infirmity, has added the translation of the Gospels of St. Luke and St. John into Bullom, and has thus completed the Four Gospels in that tongue. He has also written a tract on the Scriptures, compiled from Mr. Bickersteth's "Scripture Help;" and has composed several hymns in Bullom.

At Goree, under the fostering care of the commandant, Lieut. Colonel Chisholm, and the diligent attention of Mr. and Mrs. Hughes, the scholars had increased to 112. The children were rapidly improving, and there seemed every rational hope of much success. These promising prospects are now, however, nearly closed. On the 18th of July, four French corvettes, with troops on board for

Goree and Senegal, arrived to resume possession of these settlements, according to treaty. At the date of Mr. Hughes's letter, on the 10th of January, the French flag was not hoisted; but it was expected that formal possession would be given in a few days. His scholars had, during this interval, gradually left him, and were then reduced to thirty-two boys and thirty-one girls; as their parents and friends wished them no longer to learn English, but French.

Before the Committee quit the subject of the West-African Mission, they direct the attention of the members to some considerations arising out of the circumstances which they had reported.

The following passages of the Report must, doubtless, affect our readers:—"The missionaries settled in the Rio Pongas, after surmounting difficulties and surviving injuries of a kind and degree unknown to their fellow-labourers in any part of the world, had just attained, what they had so long sought, the free consent of the natives to preach to them the everlasting Gospel. They had patiently laboured with the children, while the parents would barely tolerate their residence in the country; and their success with the children, in the judgment of those who know the true value of things, has been an abundant remuneration for all that has been expended and endured.

"At length the adult natives themselves are become willing to hear! They have witnessed the lives of these men among them for many years. They saw them sit down in the midst of them, at the very time when the slave trade was a traffic sanctioned by the laws of this country, and by those of the whole civilized world. They had never before seen White men, but as panders to their passions—stimulating them to a cruel and iniquitous sale of their fellow-creatures, by a liberal return

of such articles as gratified their appetites or their vanity. They utterly disbelieved, therefore, the professions of the missionaries, that they asked permission to settle among them for no other end than to do them good; because they had no rum, nor guns, nor powder, wherewith to inflame their passions, and to enable them to gratify them when inflamed; and because they found them measure out their cloth and their tobacco, not by wholesale as the price of a kidnapped human being, but retailed day by day as the equitable purchase only of the food on which the self-denying missionary was to support life. And when, at length, they were brought, by the patient and consistent conduct of the missionaries, to believe their professions, yet so utterly debased and degraded were their minds by that traffic which our nation in particular had so long maintained with them, that they had no other value for the education offered to their children than as it would enable them, as they conceived, to become more cunning than their neighbours! But the missionaries, borne down by disappointment, and looking round them almost with despair of benefiting a people so deeply degraded, seized the offer of these children as a gift of God; and gladly became teachers of these babes, in the hope that they should outlive the difficulties which then opposed the full discharge of their mission.

"The Act of Abolition seemed to open a bright prospect to the friends of Africa. The numerous slave factories which crowded the Rio Pongas vanished, and Christian churches began to spring up in their room. But the European and American slave-traders, while they carried on their legalized traffic in the river, had employed all their influence to thwart the objects of the mission, and had strengthened the prejudices of the natives; and were now ever on the watch to

carry on an illicit and smuggling trade. While there remained an opportunity of engaging in such a trade, no sincere and persevering exertions could be expected on the part of the natives to substitute a more generous and humane commerce; for the seizing a single fellow-creature, and consigning him to these men-stealers, was rewarded with an immediate and abundant supply of articles which indulgence had made almost necessary to them; while no adequate motives were yet offered to stimulate them to industry, the returns for which must at best be slow and gradual. As his majesty's ships pursued the smugglers with laudable energy, and often captured them, the missionaries became stigmatized as spies and informers; and, notwithstanding the clearest evidence that they were with integrity and simplicity pursuing the sole objects of their mission, wicked men, feeling that the success of the mission would destroy the slave trade, persisted in poisoning the minds of the natives against them; and they were pointed at, with the finger of scorn and anger; as 'the spoilers of the country.'

"Yet they persevered; and the country was gradually opening itself to their instructions, when the revival of the trade by some of the European powers has proved a temptation too great to be resisted. Men, who had for years persevered in an honourable determination to rid their country of this pest, have again become its enemies. At the moment when the natives began to open their towns, to assemble under their temporary shades to hear the missionaries preach the glad tidings of the Gospel, and themselves to erect houses for the worship of the True God—at this moment the enemy comes in like a flood, and will drive away, it is to be feared, for a time, those who have opposed his kingdom!

"In no part of the heathen world does the enmity against the establish-
Christ. Observ. App.

ment of the benignant reign of our Lord display itself with such rancour as among the Pagans of these shores. Great consideration, indeed, is due to the natives, even when we are judging of their acts of ingratitude and cruelty. Let it be remembered, that, if they are degraded in feelings and morals below other men, *we* have mainly contributed to the degradation: and we must bear, therefore, with their ignorance of their true interests, till we can, by the Divine blessing, enlighten their minds; and we must endure their ingratitude and cruelty, till we can, by the same blessing, bring them to feel that we are their best friends."

The Society, in the midst of these discouraging circumstances, augur well of the spirit of inquiry which discovers itself among the Mohammedan Natives. The Mohammedans have some knowledge of the principal characters and facts of the Bible; and they have, in various instances, discovered a willingness to examine Christianity, and have received with gratitude copies of the Scripture.

Turning from Africa to India, the Committee congratulate the Society on the increasing calls for expenditure in the East; as they are satisfied that the funds appropriated to that sphere of its exertions, cannot any where be employed with a better prospect of success; and that they will be applied in the most wise and effectual manner by the respective corresponding committees.

After adverting to the happy effect on the European residents in India of the increasing zeal at home in the cause of missions, a view is given of the different stations under the respective corresponding committees of Calcutta and Madras.

CALCUTTA.

The Report notices the departure for India of Messrs. Schmid and Adlington, with Mr. Corrie—the arrival of Messrs. Greenwood and Schroeter at Calcutta, and their settlement in

the house of the Society at Garden Reach. At Kidderpoor, a village near Garden Reach, a native having given ground for the purpose, a school-room was erected, and a teacher was appointed to carry into effect the new system of instruction. Some Brahmins, who witnessed the opening of the school, expressed their approbation of this attempt to diffuse knowledge. The school opened with thirty-three children, but soon increased to 100. It is under the care of the Missionaries; but is not likely to alarm prejudice, as the school-master is not a Christian: He is, however, strongly recommended by Mr. May, for his qualifications as a teacher. From this school will arise, it may be expected, youths adequately prepared to act as schoolmasters throughout the populous vicinity.

Prince of Wales Island has been urged on the attention of the Committee, as a promising station for intercourse with the whole Eastern Archipelago. Colonel Bannerman, before he sailed to take on him the government of the island, very kindly offered to promote the objects of the Society. The Committee have referred this subject to the Calcutta Committee.

We extract the following remarks respecting Abdool Messee at Agra.

"An intelligent officer, stationed at Agra, watches over the schools, and renders every assistance to the native church. He is in regular communication with the Corresponding Committee at Calcutta.

"An extract from one of his letters will enable the Society to judge of the difficulties which, at present, oppose the progress of the Gospel in this quarter. Speaking of the little success which attends the exertions now making to rouse the natives, he says, Whenever I converse with Abdool on the subject, he seems to suffer grief as unfeigned as mine: and though he labours effectually as a

physician to the body, that alone engages the people to come to him, and little benefit is done to the soul. In the course of the last two months—namely, April and May—he cured 100 people, and many of them in very difficult cases; yet not one of them returned to the kuttra to give thanks to God. Nay, not even one of them thought of thanking the man who has thus been the instrument of Almighty goodness. When I tell you that I have reason to think that a great portion of his salary is expended in the purchase of medicines, you will not think it ill bestowed. The mortality in the town has been great, since the beginning of May; and still rages with unabated violence. Abdool told me, that, in the course of one day during the last month, he observed sixteen corpses carried along the narrow street that passes by the kuttra. 'I could not,' he observed, 'see these poor people dying like dogs, without knowledge and without a Saviour, but with heartfelt grief.'"

The schools, which had considerably diminished in the number of scholars, have revived, under the care of the officer before referred to.

Of the natives who made a profession of Christianity when Mr. Corrie left Asia, the Hukeem, a man frequently mentioned in the Journals of Abdool Messee, has yielded to a high and unbroken spirit, and has apostatized from his profession.—Molwee Munsoor, whose character had excited some uneasiness, seems to have been recovered to a circumspect deportment. Burruckut Ullah, there is reason to apprehend, is departed to his eternal rest. "He was a man," says Mr. Thomason, "lovely for his Christian meekness, and consistent in his behaviour to the end." Other native Christians have also died in the faith of Christ.

Of Permunund, the Society's reader and schoolmaster at Meerut, the

chaplain, the Rev. Henry Fisher, writes as follows:

"I shall baptize him in the course of a few days;—we have not yet determined by what Christian name. He is a very interesting character, and often delights me by his simple and Christian like conversation. He superintends our school at Meerut, living in a very pleasant range of rooms over one of the great gateways of the city. I have also arranged, in four different villages in the neighbourhood (north, south, east, and west), schools for the instruction of the native children. These are weekly visited by our dear Purmunund, and monthly by myself. The way seems open, in a few instances, to the reception of moral, if not religious, instruction."

MADRAS.

The Report details the arrival, at Madras, of Messrs. Bailey and Dawson, on the 9th of September—the activity and usefulness of the missionaries Schnarré and Rhenius—and the assistance rendered to the work by Christian, a native, now a reader of the Scriptures under the Society. Under the direction of the Madras Committee, there are now, beside Madras and its more immediate vicinity, two important spheres of labour—Tranquebar and Travancore.

In reference to Tranquebar, an extract of a letter from the Bishop of Copenhagen to the Society, conveys the grateful acknowledgments of the Royal Danish Mission College for its timely assistance rendered to the school-establishments of the late Dr. John, and commits the future care of them to the Society. Mr. Schnarré has returned to Tranquebar, at the invitation of Dr. Caemmerer, to take a share in all the work of the mission, and the particular charge of the school establishments. Under his care, Mr. Thompson expects these schools to furnish a number of valuable youths, for a seminary of a higher

order meditated at Madras. By the half-yearly return at Christmas, 1815, the whole number admitted from the beginning was 2179; and those then remaining under education were 956. At the half-yearly return at Midsummer, 1816, the total admitted had been 2282; and there then remained in the schools 960. Mr. John Sullivan, the collector at Coimbatore, has opened an English free-school, for the benefit of the natives, in one of his principal districts. It is conducted by masters supplied from among the seminarists at Tranquebar. "Thus," says Mr. Thompson, "this part of your establishment in the south is beginning to become effective in general education. The Society will, I trust, soon be instructors of Indian youth, both Christian and Heathen, far and wide."

Travancore promises to repay all the labour that can be bestowed upon it. The President, Colonel Munro, having built a college for the education of Syrian priests, the missionaries Norton and Bailey have, at his request, been placed at Adepie, a large town in the vicinity of the college. Mr. Dawson was to proceed to South Travancore. The Committee are anxious to adopt every practicable measure for reviving the Syrian Churches, and supplying Travancore at large with more labourers. Mr. Lee has devoted a part of his valuable time, with the cheerful acquiescence of the Committee, to the editing of the Syriac New Testament, and is now engaged in preparing an edition of the Old. He has taken a very warm interest in the revival of the Syrian Churches in India; and, as the real history of those churches is imperfectly known, the Committee have requested Mr. Lee to compile a brief narrative of the principal events which have occurred in that history. This task Mr. Lee has very ably executed. The history, with several other valuable documents, appear in the Appendix to the Report.

CEYLON.

Though the Committee were induced, on several grounds, to establish Messrs. Norton, Greenwood, and Schroeter, originally destined to Ceylon, on the continent of India, they have been anxiously preparing the way to take some share in the vigorous efforts which are making to bestow the blessing of Christianity on this most important colony. After a grateful notice of the kindness shewn to these missionaries while in Ceylon, particular acknowledgments are made to the chief justice, Sir Alexander Johnston, for the efficient measures adopted by him to prepare the way for the Society. Many persons have, in consequence, determined to form associations in aid of its objects.

Sir Alexander Johnston has forwarded a plan for establishing free-schools at the four principal stations, of Colombo, Galle, Jaffnapatam, and Trincomalè. In order to accomplish this plan, the Committee have resolved to send out four clergymen, to act as missionaries and superintendents of schools at the said stations. They have three of these clergymen in view : and they have it in contemplation to propose, that the Rev. Joseph R. Andrus, a young American clergyman of the Episcopal Church, strongly recommended to them by the Right Rev. Bishop Griswold, shall occupy the fourth station ; unless a fourth English clergyman should offer ; in which case, they will still invite Mr. Andrus to proceed to Ceylon, in order to co-operate with the missionaries of the Society. The plan here referred to appears in the Appendix ; as also the documents, at large, respecting the abolition of slavery in Ceylon—a measure of the utmost benefit to the whole island, and accomplished by the exertions of the Chief Justice.

NEW ZEALAND.

Here, as well as in Africa, the Society's attempts for the civiliza-

tion and conversion of the natives are retarded and counteracted by the conduct of men who disgrace the name of Englishmen. After referring to the government and general orders issued in New South Wales against these practices, and the formation of a Society at Sydney for the protection of the natives of the South Seas, the Report proceeds—

“ But the meeting will hear with sorrow, that these measures are rendered well-nigh nugatory ; and that the cruelty of some Europeans navigating those seas, still continues to stimulate the minds of the inhabitants to acts of retaliation, on either the innocent or the guilty, which endanger the safety of those benevolent men who are labouring for their eternal good, and which present a formidable obstacle to the success of their attempts among them.”

It is added—“ Your Committee feel it strongly that the providential guidance of their Heavenly Master has thrown the Society, in its two attempts among the more uncivilized heathen, into conflict with the most rapacious and the most unfeeling of their countrymen. But, whether it respect Western Africa or New Zealand, they will not cease to protest against these enormities, and to wipe their hands of these crimes ; nor will they desist from employing all practicable methods of obtaining redress, till such redress is actually obtained.”

Whenever such remedies shall be applied, the Society will be encouraged to extend its efforts in New Zealand to the utmost degree which its funds will allow. Possibly his Majesty's ministers may be induced to form a National Establishment, which will give permanence and stability to the efforts of the Society : but, if not, the Society cannot doubt of their countenance and assistance in the extension of its plans, which have as direct a bearing on the commercial interests of our own country, as they have on the higher interests of the natives.

This Committee do not represent the New Zealanders as opposing of themselves no obstacles to their conversion, except such as grow out of the cruelties of Europeans. The representations of Mr. Marsden, of Mr. Nicholas who accompanied him, and of the Settlers, sufficiently declare, that, while they have virtues which place them in the highest ranks even of civilized nations, they partake of many of the common evils of the uncivilized. Since Mr. Marsden's departure from New Zealand, individual acts of robbery and violence have been committed on the Settlers: yet it must be declared, to the honour of that magnanimous people, that, while not less than one hundred natives have been murdered by Europeans within no great distance from the Society's settlement, yet no public suspicion or act of retaliation whatever has fallen on the settlers. Yet it must be obvious, that the lives of the missionaries, which are wholly in the power of the natives, must be exposed to imminent hazard, until an effectual stop be put to such wanton cruelties.

Mr. Kendall actively employs himself in visiting the surrounding chiefs, and applying to their benefit his early knowledge of farming. He is the sower of their wheat, and the director of their incipient farms. "August 18th, (he says) I went up the river about twelve miles, to sow some wheat for my friends Shunghee and Tairee.

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Mr. Hall and Mr. King are engaged in their respective departments. The former has been active in procuring timber, and employs as many natives as he can in such work as they can perform. He is acquiring the language with great rapidity. —The establishments of the Society in the Bay of Islands contained, at the date of the last advices, twenty-six men, women, and children, supported by its funds. A further purchase of land, of about fifty acres, has been made for the Society at Wytanghee; this being the most eligible spot, on some accounts, for a settlement in the Bay of Islands. War-rackie, the chief of whom the land was purchased, expressed, as several other chiefs have done, and as the dying Duaterra seems to have felt, apprehensions lest the English should ultimately dispossess the natives of their country. The conduct of both the Government and the Society will, doubtless, be directed to allay these fears, which thoughtless or evil-minded men have awakened.

The character and death of the young chief Duaterra are then referred to, and a most interesting Memoir of him is given in the Appendix. It is remarked in the Report:

"There are some circumstances attending the death of this hopeful young man, which cannot be read without feeling. They paint, in gloomy colours, the deadly influence of old superstitions on a man not far, at least, from the kingdom of God, and of whom we cannot but hope that he has found mercy; and they draw a heart-rending picture of the conflict of natural feeling against the cruel dictates which govern in the dark places of the earth.

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like him, left this world, no anxieties whatever can rest on the mind with respect to his eternal safety. Mowhee, with whose name the reader of Mr. Marsden's Narrative will be acquainted, has left his earthly remains with us in this land, but his soul is with his Lord; and the first fruits of New Zealand have been doubtless gathered into the garner of heaven, and are a pledge of that abundant harvest which will one day be there safely housed for ever!"

A Memoir and Obituary of this young man have been drawn up by the Rev. Basil Woodd, to whose kind protection and care he was entrusted by the Committee.

PERSIDA.

The vicinity of the Caspian Sea has long engaged the attention of the Society. The Committee are anxious to awaken the Protestant Churches to missionary labours, more particularly in the northern and internal parts of Continental Asia. They have conferred on this subject with two Prussian clergymen, the Rev. Frederick and Charles Sack; and have offered assistance in the establishment of Foreign Missionary Institutions. The Sultan Kategerry Kringerry, lately on a visit to this country, has recommended Baku, on the western shore of the Caspian, as a suitable station, with reference to Persia.

MALTA AND THE LEVANT.

Mr. Jowett continues his useful and important labours. After advertising to the expediency and the means of procuring a translation of the Old Testament into modern Greek, and the revision of that of the New Testament, the Report states, that the Committee have been preparing measures for one or more journeys, for the purpose both of acquiring and communicating information, through Egypt, Palestine, Syria, the Lesser Asia, and Greece. Mr. James Connor, of Lincoln College, has been studying, under the patronage of the Society, with the view of joining Mr.

Jowett. He will shortly enter into holy orders; and will then proceed to Malta. Dr Naudi may probably take a part in these journeys. These travellers will view every scene with the eye of Christians: they will communicate all the good in their power to those whom they may visit: and will return home, stored, it may be hoped, with such full and accurate information respecting the moral and religious state of the countries through which they will pass, and such suggestions and plans for their melioration, as will enable the Committee to pursue their ultimate object by means best adapted to ensure success. The Committee have already received from Mr. Jowett ample details on the state of manners, of learning, and of religion, particularly among the Greeks, and expect to receive similar details during the whole of the intended journey.

ANTIGUA.

The appeal made by Mr. Dawes in behalf of the elder female scholars in the schools at English Harbour has not been made in vain. The Committee are anxious to avail themselves of Mr. Dawes's continuance in Antigua, to render all the aid in their power to his plans for the instruction of the young; and have authorized him to employ a teacher, at the charge of the Society.

With respect to translations into foreign languages, of the Scriptures, the Liturgy, and Tracts, the Committee bear testimony to the exertions of Mr. Lee; who, during his academical course at Cambridge, has rendered important services to the Society; and, with the cordial consent of the Committee, has undertaken works for the British and Foreign Bible Society, and the Prayer-book and Homily Society, which nothing but his own unwearied assiduity and attainments could enable him to accomplish. The new font of Persian types, mentioned in the last

Report, is completed. It is now employed in printing the Society's tracts; and the use of it has been tendered to the above-named Societies, and thankfully accepted by them.

Mr. Lee has proposed to enhance to the Syriac Churches the value of the gift of the New Testament, by furnishing them with an edition of the Old Testament, chiefly by the aid of the celebrated Travancore MS. of Dr. Buchanan. Beside these works, Mr. Lee is editing the Old and New Testament, in the Malay language, printed in Roman characters; of which tongue he made himself master, for the purpose of rendering this service: and he is also carrying through the press an edition of Martyn's Hindoostanee New Testament; and the Book of Genesis in the same tongue, translated by Mirza Fitrut, and revised from the Hebrew by the lamented Martyn, the MS. copy of which book was kindly presented to the Society by one of its friends from India. The same gentleman (Mr. Sherwood, of Worcester,) has also presented the remaining books of the Old Testament, &c. translated by Mirza Fitrut into the Hindoostanee: these have not, however, undergone the revision of Mr. Martyn; but the Committee are happy to learn from Mr. Lee, that the translation is exceedingly well executed. Martyn's Persian New Testament has been printed in Russia, and has been circulated with great acceptance; and copies of a Persian translation of the Psalms by him, have reached both this country and Calcutta from Persia.

In the language of West Africa, as these tongues had not been previously written, the Society's Missionaries have had, of course, a most laborious task to fix the sounds and construction of the languages. The Gospel of St. Matthew, translated into Bullom, by Mr. Nyländer, has been printed in parallel columns, Bullom and English, by the Bible Socie-

ty, and is now used in the Bullom school. To the Gospels of St. Matthew and St. Mark, before translated, Mr. Nyländer has since added those of St. Luke and St. John: the Four Gospels will, therefore, be presented to the Bulloms in their own tongue, as soon as the ability to read it, as first fixed for them by Mr. Nyländer, shall have prepared them to receive this boon. Mr. Wilhelm having translated the first seven chapters of St. Matthew into Susoo, they were printed by the Committee, and copies of them are now used at the schools at Canoffee. Mr. Wilhelm has since sent home the whole Gospel of St. Matthew in that tongue. Mr. Nyländer's translation into Bullom of the Morning and Evening Services, mentioned in the last Report, has been printed by the Prayer-book and Homily Society. Copies have been sent to Africa, and are now used in public worship at Yongroo Pomo. Mr. Renner has translated the same services into Susoo. The MS. has been received by the Committee. Preparation is making, in conjunction with the Prayer-book and Homily Society, to publish the Liturgy in the Arabic, Persian, and Hindoostanee Languages; but these important works will require much time.

The Committee have received, from Bâsle, copies of a translation into German, of the "Spirit of British Missions," by the Reverend and learned inspector of the Bâsle Seminary; printed by the aid of the Society. Various tracts in Arabic, Persian, and Hindoostanee, are in preparation. Those before printed in Arabic have been freely circulated, and thankfully received.

The offers of service in the missionary work have been very numerous this year. Not less than FIFTY persons have expressed their desire to devote themselves to some or other of its various departments. Even if the general want of employment

like him, left this world, no anxieties whatever can rest on the mind with respect to his eternal safety. Mowhee, with whose name the reader of Mr. Marsden's Narrative will be acquainted, has left his earthly remains with us in this land, but his soul is with his Lord; and the first fruits of New Zealand have been doubtless gathered into the garner of heaven, and are a pledge of that abundant harvest which will one day be there safely housed for ever!"

A Memoir and Obituary of this young man have been drawn up by the Rev. Basil Woodd, to whose kind protection and care he was entrusted by the Committee.

PERSIA.

The vicinity of the Caspian Sea has long engaged the attention of the Society. The Committee are anxious to awaken the Protestant Churches to missionary labours, more particularly in the northern and internal parts of Continental Asia. They have conferred on this subject with two Prussian clergymen, the Rev. Frederick and Charles Sack; and have offered assistance in the establishment of Foreign Missionary Institutions. The Sultan Kategerry Kringerry, lately on a visit to this country, has recommended Baku, on the western shore of the Caspian, as a suitable station, with reference to Persia.

MALTA AND THE LEVANT.

Mr. Jowett continues his useful and important labours. After advertising to the expediency and the means of procuring a translation of the Old Testament into modern Greek, and the revision of that of the New Testament, the Report states, that the Committee have been preparing measures for one or more journeys, for the purpose both of acquiring and communicating information, through Egypt, Palestine, Syria, the Lesser Asia, and Greece. Mr. James Connor, of Lincoln College, has been studying, under the patronage of the Society, with the view of joining Mr.

Jowett. He will shortly enter into holy orders; and will then proceed to Malta. Dr Naudi may probably take a part in these journeys. These travellers will view every scene with the eye of Christians: they will communicate all the good in their power to those whom they may visit: and will return home, stored, it may be hoped, with such full and accurate information respecting the moral and religious state of the countries through which they will pass, and such suggestions and plans for their melioration, as will enable the Committee to pursue their ultimate object by means best adapted to ensure success. The Committee have already received from Mr. Jowett ample details on the state of manners, of learning, and of religion, particularly among the Greeks, and expect to receive similar details during the whole of the intended journey.

ANTIGUA.

The appeal made by Mr. Dawes in behalf of the elder female scholars in the schools at English Harbour has not been made in vain. The Committee are anxious to avail themselves of Mr. Dawes's continuance in Antigua, to render all the aid in their power to his plans for the instruction of the young; and have authorized him to employ a teacher, at the charge of the Society.

With respect to translations into foreign languages, of the Scriptures, the Liturgy, and Tracts, the Committee bear testimony to the exertions of Mr. Lee; who, during his academical course at Cambridge, has rendered important services to the Society; and, with the cordial consent of the Committee, has undertaken works for the British and Foreign Bible Society, and the Prayer-book and Homily Society, which nothing but his own unwearied assiduity and attainments could enable him to accomplish. The new font of Persian types, mentioned in the last

Report, is completed. It is now employed in printing the Society's tracts; and the use of it has been tendered to the above-named Societies, and thankfully accepted by them.

Mr. Lee has proposed to enhance to the Syriac Churches the value of the gift of the New Testament, by furnishing them with an edition of the Old Testament, chiefly by the aid of the celebrated Travancore MS. of Dr Buchanan. Beside these works, Mr. Lee is editing the Old and New Testament, in the Malay language, printed in Roman characters; of which tongue he made himself master, for the purpose of rendering this service: and he is also carrying through the press an edition of Martyn's Hindoostanee New Testament; and the Book of Genesis in the same tongue, translated by Mirza Fitrut, and revised from the Hebrew by the lamented Martyn, the MS. copy of which book was kindly presented to the Society by one of its friends from India. The same gentleman (Mr. Sherwood, of Worcester,) has also presented the remaining books of the Old Testament, &c. translated by Mirza Fitrut into the Hindoostanee: these have not, however, undergone the revision of Mr. Martyn; but the Committee are happy to learn from Mr. Lee, that the translation is exceedingly well executed. Martyn's Persian New Testament has been printed in Russia, and has been circulated with great acceptance; and copies of a Persian translation of the Psalms by him, have reached both this country and Calcutta from Persia.

In the language of West Africa, as these tongues had not been previously written, the Society's Missionaries have had, of course, a most laborious task to fix the sounds and construction of the languages. The Gospel of St. Matthew, translated into Bullom, by Mr. Nyländer, has been printed in parallel columns, Bullom and English, by the Bible Socie-

ty, and is now used in the Bullom school. To the Gospels of St. Matthew and St. Mark, before translated, Mr. Nyländer has since added those of St. Luke and St. John: the Four Gospels will, therefore, be presented to the Bulloms in their own tongue, as soon as the ability to read it, as first fixed for them by Mr. Nyländer, shall have prepared them to receive this boon. Mr. Wilhelm having translated the first seven chapters of St. Matthew into Susoo, they were printed by the Committee, and copies of them are now used at the schools at Canoffee. Mr. Wilhelm has since sent home the whole Gospel of St. Matthew in that tongue. Mr. Nyländer's translation into Bullom of the Morning and Evening Services, mentioned in the last Report, has been printed by the Prayer-book and Homily Society. Copies have been sent to Africa, and are now used in public worship at Yongroo Poonch. Mr. Renner has translated the same services into Susoo. The MS. has been received by the Committee. Preparation is making, in conjunction with the Prayer-book and Homily Society, to publish the Liturgy in the Arabic, Persian, and Hindoostanee Languages; but these important works will require much time.

The Committee have received, from Bâsle, copies of a translation into German, of the "Spirit of British Missions," by the Reverend and learned inspector of the Bâsle Seminary; printed by the aid of the Society. Various tracts in Arabic, Persian, and Hindoostanee, are in preparation. Those before printed in Arabic have been freely circulated, and thankfully received.

The offers of service in the missionary work have been very numerous this year. Not less than FIFTY persons have expressed their desire to devote themselves to some or other of its various departments. Even if the general want of employment

had not induced the Committee to scrutinize, with peculiar care, into the motives which led to these numerous offers, yet the excess of the Society's present expenditure beyond its income, rendered it their duty to admit no new candidates, but under the most promising appearances of fitness and readiness for the service.

The Committee have wisely established it as a general rule, to admit no one as a missionary candidate, until he has resided in the house of the Society, under the eye of the Secretaries and the Committee, and has been exercised in suitable studies for a length of time sufficient to enable them to form a judgment of his spirit and qualifications. The house of the Society has been fitted up for this purpose ; and for the accommodation of missionaries and school-masters, while preparing for their future destination.

A number of students, and several clergymen, are pursuing their preparation, in different parts of the country, and at both the universities ; as it would be neither practicable nor expedient to receive all the students into the house of the Society. The persons received there, are limited to candidates on trial, and to clergymen and school-masters preparing for embarkation. Such regulations have been adopted for the government of the family, as seemed best adapted to train them for their future employ.

The Rev. Henry Charles Decker, and the Rev. George Theophilus Bärenbrück, having received their education in the Berlin seminary, and been admitted in that city to holy orders, arrived in this country about Midsummer. They are now pursuing their studies in the house of the Society. The Society, not being likely to call for more students from the Berlin seminary, at least for some time to come, express their gratitude for the valuable men which the seminary, under the guidance of the venerable Mr. Jænickè, has been the

means of furnishing, at a time when English missionaries were not to be procured.

The Committee have great pleasure in reporting, that the number of chaplains on various foreign stations, who enter cordially into the work of missions, has been much increased during the last year.

The Society have offered assistance toward the formation of missionary institutions in the Continental Protestant States. In conformity with this principle, the Society has undertaken to supply that defect of service in the earliest Protestant Mission in India, established by the Danes in Tranquebar, which the distresses of the mother-country have occasioned. The Committee have also granted pecuniary aid to the Missionary Institution of Basle, mentioned in the last Report. That institution is proceeding in the preparation of missionaries, under the immediate sanction of the Government ; and has been supported liberally, by private benevolence, even in the midst of the deep poverty of that country. It may be hoped, that many students from the Basle and other institutions will, in the course of time, take their stations in those fields of labour which are most accessible to them. The exertions of the Protestants of Germany, of Switzerland, of Prussia, of Hungary, of Poland, and of Sweden, have a vast field before them in Northern Asia ; while the maritime states of the Netherlands, and of Denmark, may find full occupation in their own foreign possessions.

It was stated in the last Report, that letters had been addressed to several of the leading members of the Protestant Episcopal Church in the United States of America, in the hope of obtaining the co-operation of that church in the work of missions. And the Committee have much pleasure in reporting, that very encouraging answers have been received from the bishops of the eastern diocese and of Philadel-

phia; which will lead, as they trust, to an increase of missionary exertions among the members of the episcopal body.

In furtherance of this object, the Committee have suggested the expediency of forming, in the Episcopal Church of the United States, a Missionary Society for the advancement of the kingdom of Christ among the heathen; and have authorized Bishop Griswold, on the establishment of such institution, to draw on this Society for the sum of 200*l*, as an encouragement to its own exertions, and in the full persuasion that those exertions will be, as they are daily felt to be in this country, a blessing to those who make them, as well as to those toward whose immediate benefit they are directed.

Such a society would have another important object before it—the melioration of the condition of the Negroes in the United States. This subject was mentioned in the Twelfth Report, in reference to Nova Scotia. From a communication since received from the Rev. Dr. Morse, of Boston, the Committee learn, that it had been suggested by him and other friends to Bishop Griswold, to form an Episcopal Society in the United States, to co-operate with the Church Missionary Society in accomplishing this great work of benevolence.—“There is already,” Dr. Morse writes, “a visible and most remarkable preparation for the commencement of this work in this country. No object of benevolence appears to me, at the present time, of greater magnitude, or of more promising aspect.” The colonization of Christian Negroes in Africa, and the preparation of the most able and pious among them to become teachers to their countrymen, would fall peculiarly within the province of the proposed Missionary Society.

Copies of the Society's publications have been presented to the Russian Bible Society; and a set of the *Christ. Observ. App.*

more rare versions of the Scriptures published by that magnificent institution has been received, through the Rev. John Paterson, in return.

To the Edinburgh Missionary Society, the Committee propose to present a duplicate set of stereotype plates of the Arabic version of Osterwald on Christianity, for the use of that Society's Missionaries at Astrachan; that tract having been so well received by the learned among the Mohammedans, that the missionaries had thoughts of reprinting it. In the mean time, the Committee have forwarded to them 400 copies for distribution. It is their intention, also, to furnish the missionaries at Astrachan with stereotype plates of such other tracts in Persian and Arabic as are in preparation.

The Committee conclude by the following summary view of the Society's exertions.

“The number of stations which the Society occupies, including the schools dependent on the Tranquebar mission, amounts to about forty-five. In these stations there are upward of eighty Christian teachers, of the various descriptions of missionaries, readers of the Scripture, schoolmasters, and settlers, who are laboring to make known to all around them the truths of the Gospel. These Christian teachers pay especial attention to the education of the young; and have about three thousand children under their care, of whom at least four hundred are wholly supported at the expense of the Society. Beside these children, there are many adult scholars; and the Gospel of Christ is also regularly preached to thousands of the Heathen. In various places it has been blessed to the conversion of both young and adult heathen; and, from all the chief scenes of the Society's labours, some have fallen asleep in Christ, and have been gathered into the garner of heaven, as the first fruits of the harvest which will assuredly follow.”

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THE MERCHANT-SEAMEN'S AUXILIARY BIBLE SOCIETY, FOR SUPPLYING BRITISH MERCHANT SHIPS WITH THE HOLY SCRIPTURES.

WE most readily lay before our readers an Address which has been circulated with a view to the promotion of the above object, sincerely hoping that it will not plead in vain.

"Among the charitable institutions of this country, it would be difficult to point out one so simple in its nature, and so important and beneficent in its object, as the British and Foreign Bible Society. The only purpose of this Society is to circulate the word of God; and the blessing of God has rested largely upon it. In the course of a very few years, it has excited the attention of many nations, and has extended the light of Divine knowledge to many distant lands. After a period which might seem hardly sufficient to accredit a new institution, even in the country which gave it birth, the Bible Society finds itself surrounded by a large family of kindred institutions, which have sprung up not only in Great Britain and Ireland, but in almost every region of the earth—all formed on the same principle, all animated by the same spirit, and all occupied in the same righteous cause. If in the comparative infancy of this goodly tree, it has thus struck its roots deep into the soil, and thus extended its branches, what may we not hope from the maturity of its growth? Are we not justified in believing that the same power which has hitherto so wonderfully blest this Society, will still continue to bless it;—that this 'Vine, which,' we trust, 'the Lord hath planted,' will still be visited by the influences of Heaven, until the farthest hills shall be covered with its shadow, and every desert of the earth shall rejoice and blossom beneath it?

"But we must always bear in mind, that, in the prosecution of even the loftiest and most extensive plans

of benevolence, we are not to neglect the claims of country and of kindred. We have no right to calculate on the continuance of the blessing of God, in the diffusion even of his own Word, if, in the imposing splendour of our foreign operations, we should overlook the urgent wants of our own countrymen, and especially of those amongst us, who, by the peculiarity of their circumstances, are necessarily shut out from the full benefit of the religious instruction which others enjoy.

"It was, doubtless from a sense of the duties which, as Christians, we owe to persons thus unfavourably situated, that the Naval and Military Bible Society derived its existence. This excellent institution was formed with an exclusive reference to the destitute condition of that deserving class of men who were engaged in fighting the battles of their country by sea and land; and to them it has proved, by the blessing of God, a distinguished instrument of good.

"But there is another class of men, whose claims on the public regard (and this is saying much) are not inferior even to those of our navy and army, but whose spiritual necessities have hitherto been either wholly neglected, or very inadequately provided for: we mean the seamen belonging to the mercantile marine of Great Britain. These can derive no advantage from the Naval and Military Bible Society. On the contrary, numbers, who, during the late protracted war, were the constant objects of its Christian care, having, on the peace, been discharged from the navy, necessarily ceased to participate in its bounty. These, we may presume, have since entered into the merchant service.

"The attempts which have been made, both in London and some of the out-ports, to supply the mercantile seamen with Bibles, although highly laudable, have confessedly

proved unequal to the object. A Society formed under the name of "The Thames Union Bible Society," undertook this task as its exclusive department; and the result of its labours, while it has completely established the practicability of the design, as well as its beneficial tendency, has at the same time demonstrated the necessity of ampler means, and increased exertions, in order to meet the pressing exigencies of the case.

"Of this fact the conductors of that meritorious institution were so fully persuaded, that several months ago they resolved to call together some known friends of their undertaking, with a view to lay before them the destitute condition of the objects of their benevolence, and to obtain their counsel as to the best means of more effectually discharging the obligations of the community towards them;—of paying its sacred debt of gratitude and justice to these intrepid assertors of their country's freedom, these invaluable instruments of its commercial greatness.

"After many meetings, and much anxious deliberation, it was the opinion of the gentlemen who were thus convened, that measures should forthwith be taken to establish in London an Auxiliary Bible Society for the supply of British merchant ships with the holy Scriptures;—and that this Society, while more immediately occupied in supplying the wants of the seamen belonging to the port of London, should also endeavour to procure the formation of similar institutions in every out-port of the empire.

"The simple mention of such a plan seems to be all the recommendation which it requires; and so obvious, and even so imperative, seems to be the obligation which it involves, that it may well excite some surprise that, in an age fertile beyond all former example in schemes for relieving the spiritual no less than the bodily wants of our fellow-creatures, the

strong and binding claims of our mercantile seamen should hitherto have so feebly arrested the regard of Christians.

"The city of London, in particular, has a most sacred obligation to fulfil towards this neglected class of her population. She is deservedly considered as the metropolis of the Christian world; and it would be a lamentable dereliction of the duty which that exalted station imposes upon her, if, after having been honoured as the instrument of spreading the light of Revelation to the banks of so many distant rivers, she should coldly turn away from the thousands, and tens of thousands, of British seamen who navigate her own. The very palace of Greenwich, that splendid testimony of national gratitude to the decayed sailor, which adorns its banks, would appear, to the reflecting mind, but as the monument of a stinted charity, if, in providing for the worldly wants of the individuals who have been disabled in their service, Englishmen should forget the eternal interests of the multitudes who are still toiling for their benefit. By a slight exertion of benevolence, every ship that quits the port of London may possess in the Bible a pledge, at least, of our Christian solicitude for the souls of those on board. Nor would this be all: for as she is beyond comparison the largest emporium of commerce in the world, so by means of the proposed institution, she would be furnished with opportunities peculiar to herself for the universal diffusion of holy truth and heavenly consolation.

"How different might have been the scenes which have afflicted humanity, in various regions of the earth, if our seamen in times that are past—instead of propagating vice and misery, or extending the hand of ravage throughout the range of their discoveries, and thus blighting as with the breath of a pestilence the happiness of many a smiling land—had exhib-

bited, to the view of the confiding natives, the purity and the justice, the kindness and forbearance of the Gospel of peace!

"Upon an average, about five thousand vessels, of different descriptions, sail from the port of London every year. These measure upwards of one million of tons, and appear to be navigated by about sixty-five thousand men. But as some vessels make two or more voyages in the year, the seamen going annually from the port of London may be estimated at about forty-five thousand. It would be, perhaps, an unwarrantable calculation to suppose that one-tenth part of this number are possessed of the word of God, without which it can hardly be supposed that they should be acquainted with the doctrines and duties of our holy religion. But even on this estimate, not fewer than forty thousand of our seamen would still remain in a state of lamentable destitution of the means of religious knowledge, and consequently in a state of afflicting ignorance. The number of seamen, however, who sail from the port of London do not constitute a third of the mercantile navy of Great Britain. The object of the proposed institution, therefore, is to provide Bibles for at least about 120,000 British seamen, now destitute of them.

"And here let not the peculiarity of their situation, and of their manner of life, be forgotten. They are necessarily deprived of many advantages of instruction enjoyed by persons who live regularly on shore. Once at sea, a seaman has no choice of associates: he is fixed to his shipmates, and thus for the most part secluded from any society but that of the profane and dissolute. The privilege of resorting with their families to the house of God, to listen to his word, and of uniting with the congregation of Christian worshippers in the services of prayer and praise, is

in a great measure unknown to them. The sun of the Sabbath generally arises to their view from beneath the same waste of waters with the light of a common day; and their thoughts and duties seem to merge in the single object of guiding their vessel through the deep. It has been calculated that one half, or two thirds, of a sailor's life is thus spent on the ocean: and that, of the remainder, one half is passed in foreign harbours, where no Christian instruction can in general be obtained. Under these unfavourable circumstances, it is scarcely to be expected, that during the fragment of his time which he passes in his own land, the means of instruction, even if offered to him, should be eagerly embraced. In point of fact, they are generally neglected; and for this neglect, those who are even slightly acquainted with the force of habit, and the common principles of our nature, will not find it difficult to account. The seaman remains, therefore, for the most part, as ignorant of the things which accompany salvation, as if the will of God had never been revealed to man—and even the hardships of a seafaring life, and the thousand perils peculiarly incident to his profession, instead of awakening his mind to serious reflection, too often produce in him, from the want of Christian instruction, a contrary effect, and lead him to dedicate almost every moment of his time, while on shore, to the most sordid, and debasing, and ruinous indulgences.

"With respect to some of the disadvantages which have been enumerated, it is obvious that we cannot remove them: they belong of necessity to a seafaring life. But then these evils are not without the means of alleviation. Sailors often have at sea much time for reading. By the general diffusion of education, many of them are qualified thus to employ their time; and the disposition either to read

for themselves, or to listen to others, is very prevalent among them. Unhappily the few books to which they have access are often of the worst description. But may not their leisure hours, and their inclination for reading, be converted to a better account? Is it impossible to give a more profitable direction to their minds? Will they have no curiosity, if the means be afforded, to learn something of that God whose path is in the great waters, and whose wonders they behold in the deep? Is there nothing to interest them in the representation of their own state, and of the awful eternity to which they are hastening? Will they turn a deaf ear to the history of their Redeemer, to the hopes and promises, the invitations and threatenings, which involve their present peace and everlasting welfare? Is not the seaman, then, formed by the same Hand with ourselves? Is he not capable of being moved by the same feelings and affections? Does the volume of Divine Truth appeal so forcibly to all other men; and is he alone, by some law of creation, or by some hard condition of his lot, to be regarded as excluded from the common range of his Maker's bounty, and as inaccessible to the influence of his word and Spirit? With the evidence before us of Pitcairn's Island—an island far removed from European civilization—where the descendants of a British seaman who was happily possessed of a Bible, trained, by means of that blessed book, in the fear and love of God, are now exhibiting an example of piety which might well put even Britain to the blush;—with such an example before us, can we doubt for one moment that the word of God is still capable, under every variety of circumstance and situation, of answering the high and ennobling purposes for which it was given to mankind?

That sacred volume, it is the ob-

ject of this Address to provide for the seamen who are employed in navigating our commercial marine. And should it succeed in that object, it may be reasonably hoped, of numbers among them, that, through the blessing of its Divine Author, the Bible may become their companion and guide through life; their consolation and support in every danger,—the standard, as it were, under which they sail, the anchor by which they hold amid the storms of this world, and the compass to direct them to that haven where perils will no longer beset their course, nor disturb their enjoyment of rest and tranquillity for ever.

“Nor is it unimportant, on the present occasion, just to glance at the various classes of the community who have a direct and personal interest, exclusive of the paramount obligations attaching to them as Christians, in thus providing for the moral wants of this body of men. The owners of the vast mercantile marine of Great Britain, and the merchants, manufacturers, and traders, of every description whose property is confided to the hazards of the deep, or whose prosperity is connected with foreign commerce, together with their numerous dependents, and the insurers of the almost incredible amount of merchandize and shipping entrusted to the care of British seamen, are all deeply interested in using their utmost exertions that those seamen should be raised from the degradation of their present acknowledged state of ignorance and profligacy, improvidence and insubordination, and that they should be taught principles calculated to render them pious, sober, and intelligent, faithful to their trust, and obedient to their superiors.

“The masters and mates of merchant ships, and all passengers by sea, with all persons related to them, or dependent upon them; together with the parents and friends of the

numerous youths who in this commercial island are educating for a seafaring life, must all likewise feel, that their personal comfort, as well as their interest, is deeply involved in the character of seamen. To all such persons it must be a point of incalculable moment, that instead of being lawless and profligate, they should be orderly and moral.

"Nor can this be considered as a matter of indifference to any one of the inhabitants of Great Britain whose comforts or enjoyments are in any measure increased by the imported produce of other countries, or by the exportation of our own commodities.

"On all these classes of persons, therefore, even if they should be unaffected by higher considerations, might be urged the powerful motive of self-interest, for co-operating in the plan which is now proposed for their adoption. But the present appeal addresses itself to nobler principles. It calls on Christians of every name; on all who profess attachment to the Scriptures as a communication of the will of God; on all who in obedience to their Saviour's command, pray to their Father which is in Heaven,

"Hallowed be Thy name!

Thy kingdom come!

Thy will be done on earth, as it is in heaven!"

to come forward on this most important occasion.—All are invited to unite heartily in this labour of mercy, in humble dependence on that gracious Power who alone can give effect to his word, and make it subservient to his own glory, and the eternal salvation of those who receive it;—being assured, that 'as the rain cometh down and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; *so shall be the word of the Lord which goeth forth out of his mouth; it shall not return unto him void, but it shall accom-*

plish that which he pleases, and it shall prosper in the thing whereto he sends it.' Isa. lv."

We have understood that at a meeting of merchants, ship owners, and others, connected with the commerce of the port of London, held at the Jerusalem Coffee-house, on the 30th December, 1817, for the purpose of considering the best means for effecting the above object; William T. Money, Esq. M. P., in the Chair: it was unanimously resolved, That it is expedient that an Auxiliary Bible Society be forthwith formed, to be named "The Merchant-Seamen's Auxiliary Bible Society, for supplying British Merchant Ships with the Holy Scriptures;"—and that a public meeting be called for this purpose on Thursday the 29th January, 1818, at twelve o'clock precisely, (by permission of the Right Honourable the Lord Mayor,) at the Egyptian Hall, Mansion House.

HIBERNIAN SOCIETY.

THE following extracts contain intelligence received from Ireland since the general meeting in May last, and the publication of the last annual Report.

At that time the number of schools was 347; of children educated therein, 27,776.

Mr. B——, the Society's principal agent in Ireland, mentions several instances of violent hostility to the Society's schools, on the part of some of the Catholic priests; the effects of which were severely felt, by the withdrawing of some of the children; but adds, that most of them have gradually returned to the schools. The renewal of hostilities, on the part of the popish clergy, may no doubt be attributed to the late bull of the pope against the Bible Society, as it has given the pretext to indulge their irreconcilable

enmity to the diffusion of the Scriptures. However, we have the testimony of facts to prove, that were the whole hierarchy to unite, their efforts could not totally arrest the progress of civilization and emancipation from popish delusions, which have been so considerably advanced by the labours of the Society. These have opened a new, and hitherto unthought-of, process for the pacification of this part of the United Kingdom; which, on trial, has proved, if allowed to proceed, capable of doing more for the attainment of the object than any plan hitherto devised.

"The accounts," adds Mr. B——, "which I have received from different districts respecting the proficiency of the pupils in committing the Scriptures to memory, is most pleasing. Many have learned twenty or thirty chapters within this quarter; and one boy has learned, since the last inspection in May, no less than 100 chapters, and can repeat nearly the whole New Testament."

From D—— B——, one of the Inspectors of the Society's Schools.

"Priest M——, of the parish of E——, who has been a great enemy to our schools, made application, a few days ago, for a school to be established in his parish. A Catholic in this neighbourhood lately paid me a visit, who procured an Irish Testament from the Society some time ago. He has made great proficiency in reading it, and takes such delight in it that he carries it in his pocket, in order to read it to every person with whom he has any intercourse. He reads to the congregation, before and after mass, every Sabbath-day; and, to his great surprise, Priest M—— does not forbid him. The neighbours, also, frequently invite him to their houses to read the Testament to them.

"I have visited many Roman Catholics in this neighbourhood, and am glad to acquaint you, that the prejudice heretofore entertained is

done away, by the recourse they and their children have to the word of God. About eight years back, there were not six people who could repeat one verse in the Bible from memory in all this neighbourhood; and numbers, I believe, never heard of, or knew there was a Bible in the world. Since our Society's Bibles and Testaments have been in circulation, their knowledge of Divine things has been daily increasing; and it is to be hoped that the growing up children, attending our schools, will be a far more religious generation."

"I took a general inspection of O—— B——'s school at K——. He had a large number of aged men and growing-up boys, at his evening school, last winter. As they were this day engaged at their labour, I could not examine them; but, on the Sabbath-day, they assembled in the morning: most of them were married men; some of them with Irish Testaments, and others with spelling-books. It was gratifying to see old men so anxious to learn letters, as to frequent our schools. As they are in general Roman Catholics, I read and explained to them the Irish Testament: they were very silent—made no objection to what I said; and, when I asked them some questions as to the sinful state of man, and the consequence of it, and concerning Jesus Christ, the only Hope of sinners, some of them made very proper answers.

"I visited F——'s school, at R——. He had eighty-eight pupils assembled, sixteen of whom read the second chapter of Ephesians, and gave pertinent explanations of it. I am glad to say, that both masters and pupils in general, in this country, are progressively advancing in the knowledge of the Scriptures: and I perceive, that, when the pupils are enlightened with this knowledge, the Masters of such are much affected with the necessity and importance of it. I greatly rejoiced to hear Mr. F—— (whom I

knew to have been brought up in the Church of Rome) explain from the Scriptures the Gospel very clearly. He said, 'I bless the day that Mr. B—— gave me a Bible, and advice how to read it. I brought it home, but did not dare to look in it, except in private, lest my friends, or the parish priest, should hear of it; but now I acknowledge to all around me, that the Scriptures are the true word of God. This has made me many enemies; but, through all my trials, the Lord has delivered me.'

"In my way to S—— I called at several houses to receive information about the persecution of the schools by Priest B——; and I understand that the people are not now in dread of him. I heard many say, that they did not think much of his thunders and threatenings; that the noble and well-meaning people of England had given their children books and education gratis, and that they would receive them thankfully. I have been born and educated in this country, and I never saw a more sure evidence of the goodness of God among many individuals, than what I perceive at present, by the blessed instrumentality of the Society's Bibles, Testaments, and Schools."

From H—— D——, an Inspector.

"It is with delight that I give you a few hints about the E—— school. You may just take a view of about eighty female children collected in a clean house, with eight female visitors: the whole was a scene of delight. The children appeared pretty clean, and answered so as to give much satisfaction; and when any of the young classes were at all deficient, the visitors were very active in telling the cause. If thousands of pounds had been expended on that school alone, I believe that they who gave it would not lose their reward; for, after all, it is more than the conquering of nations or subduing of kingdoms, to be the instruments of bringing so many immortal souls from darkness to light."

From D—— G——, Esq. to Mr. B——.

"It rejoices me to hear of the success Providence has given to the efforts of the Hibernian Society; and I am confident that the good effects of their proceedings will shortly appear in the reformed manners of the rising generation. Already, in my neighbourhood, the effect has shewn itself: the roads are no longer crowded with naked children, shocking the ears of the well disposed with oaths and curses. God be thanked, they are now learning his word, and will, in time, spread the knowledge of the 'right way' through this benighted country."

From A—— H——, Schoolmaster at D——, to Mr. B——.

"My school is increasing in number, and my pupils are improving in the knowledge of the holy Scriptures, which are able to make men wise unto salvation. Like the noble Bereans, some of the Roman Catholics have expressed a wish to read the Bible: I have, therefore, given my school Bibles to two Catholics of this parish, one of whom has three sons in our Testament class, and the other three are children also at my school. These two men manfully told the priest that they thought it a great blessing thus to have the Scriptures put into the hands of their children: on which he said, 'At this rate there will shortly be no occasion for ecclesiastical teachers,' and left them."

From J—— H——, a Schoolmaster at D——.

"I am sure it will be gratifying to you to know that the youth of this amazingly wicked place are become more moral: the word of God is carefully read by many both young and old, and its effects may be easily seen. The youngest children in my school will not bear to hear an oath or a lie, without expressing their disapprobation. A person told me lately of the seriousness of his children, and of their remarks at home, when they see

any thing improper in his family. One child between five and six years of age, hearing her father swear, told him of God's displeasure at his conduct. Every one was struck with amazement at the behaviour of the child.

"I have the pleasure to say, that my school has increased considerably. Five Catholic children have returned to it: they are all of one family; and their father says he will no longer submit to the priest's jurisdiction in this respect. The school has increased to 140, and the attendance is better than it has heretofore been."

From P—— S——, an Inspector.

"The schools are doing very well. It is truly gratifying to hear how correctly most of the superior classes repeat their lessons; and still more, to hear the wise and even enlightened responses which many of them make. Some of the teachers seem to be impressed with the importance of learning and believing the word of God. Mr. M—— of K—— can correct his pupils without referring to a book, in any verse from the second to the fourteenth chapter of St. Matthew; and many of them can do so likewise."

NAVAL AND MILITARY BIBLE SOCIETY.

THE success that has attended the exertions of the Naval and Military Bible Society during the year preceding its last meeting, and the encouraging prospect of its increasing prosperity, enabled the Committee to present a Report of their proceedings with a satisfaction and a confidence fully equal to that which had been experienced upon any former occasion.

The consolidation of peace having necessarily occasioned a considerable reduction in the navy and army, the scope of the Society's operations, particularly with reference to the former, has been greatly diminished; yet by no means in proportion to that

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reduction, since the call for the holy Scriptures, from those who had not before been supplied, has been comparatively much greater than at any former time; and among sailors and soldiers generally, the desire to be possessed of bibles seems progressively gaining ground, hereby confirming, in the most full and gratifying manner, the anticipations of the Society, and exhibiting another instance of the increased demand excited by the dissemination of the word of God.

Under these circumstances, instead of relaxing their exertions in consequence of the reduction of the navy and army, the Society are anxious to impress upon the public mind the motives and necessity for an unremitted activity; convinced that the precious seed which has thus been sown is taking root, with the most cheering prospect of an abundant harvest.

"If it were necessary," observes the Report, "to adduce facts of recent date, in proof of the gradual fulfilment of the revealed declarations of Heaven, as contained in the prophecies of the inspired writers, relative to the eventful and universal establishment of the Christian faith, a more striking and manifest instance could scarcely be cited, than that which is afforded by comparing the past with the present state of religion in the navy and army. Many thousands of our countrymen, sailors and soldiers, who a few years ago were in a manner without the knowledge of God—Christians in name alone, and therefore equally ignorant of their duty towards God and towards man—without any principle of action but that uncertain and fallacious one prompted by unenlightened conscience—and with no motive to do good but fear of the consequences of doing evil, now, by the perusal of the Bible, are made acquainted with 'Him,' whom to know is 'eternal life.'

That the study of the Word of God is calculated to produce a beneficial

effect, will not be denied; but it is most gratifying to find this effect so powerfully produced upon the description of persons referred to—men who, from their station in society, have necessarily very limited means of religious instruction, and who from the very nature of their calling, are continually exposed to temptations of the most dangerous kind, to the seductions of idleness and vice on the one hand, and (even if well disposed) to the taunts of folly and wickedness on the other.

Nor is this anticipation of the effects produced founded only upon an abstract view of the subject; for it is from actual observation of the lives and manners of those men who now read their Bibles, compared with their former general character and conduct, that the Society speak thus confidently of the happy consequences resulting from the study of the Word of God.

The Committee announce the formation of the "Glasgow Auxiliary Naval and Military Bible Society," and "the Glasgow Female Association" attached thereto.—The formation of local committees is an object to which the attention of the Society has been directed, as being next in importance to the establishment of auxiliary societies, both in facilitating the distribution of the Scriptures, and as affording the means of extending the knowledge of the Society, and procuring for it further countenance and support.

Soon after the last general meeting, a most efficient local committee was established at Edinburgh, under the patronage of the officers at the head of the naval and military departments there, supported by various officers in both services, and several of the most respectable inhabitants.—Owing to the arrangements consequent on the reduction of the army, and other circumstances, the local committees at Woolwich and Colchester have been

dissolved: depôts of books, however, have been continued at those places; and others, by the obliging co-operation of zealous friends of the Society, have been established in Dublin and Exeter. At the former important station, a room at the royal barracks has been promised by the general officer commanding the troops in the garrison, in which to establish the depository for the issue of Bibles and Testaments from the head-quarters of the army in Ireland.

With regard to the funds of the Society, we are sorry to find a deficiency of 168*l.* 13*s.* 6*d.* in meeting the expenses of the last year. A principal cause of this diminution is to be attributed to the Committee not having considered it right, under the peculiar circumstances of the times, to make those appeals to the liberality of the public, through the medium of their clerical friends, which on former occasions have been so productive. The whole of the receipts of the last year were little more than 1000*l.*: the expenses incurred have amounted to 1236*l.* 7*s.* 8*d.* The annual subscriptions, including the arrears paid up during the past year, do not amount to 400*l.*; while more than 330*l.* have been received from private soldiers themselves, in return for Bibles and Testaments supplied: of this it is most pleasing to state, that nearly 200*l.* have been remitted by the army in France. Of the remaining part of these contributions, two remittances from corps in England are specially acknowledged; namely, the sum of 34*l.* 10*s.* sent by the officer commanding the 36th regiment, as a tribute of gratitude from that corps for the Bibles and Testaments the men had received; and the sum of 14*l.* 3*s.* 6*d.* from the soldiers of the 38th regiment, remitted by their commanding officer under similar circumstances. In referring to these

past items, the Committee invite particular attention to such manifest and satisfactory proofs of the earnest desire evinced on the part of the soldiers to obtain the holy Scriptures; in pursuance of which the amount of their contributions has this year nearly equalled that of the stated annual subscriptions.

There has been a considerable addition to the list of annual subscribers, particularly from officers of both branches of his majesty's service; in which another proof is afforded of an increased regard for religion, among this important class of the community.

In order to give greater facility to the circulation of the Word of God in the Navy and Army, it was thought expedient to make a further reduction in the prices at which Bibles and Testaments are to be sold to sailors and soldiers; at least with reference to those of the sizes calculated for more general use. This has been done with a view to encourage their sale in preference to gratuitous distribution; thereby bringing the books more within the reach of sailors and soldiers desirous of having them for their own use, or that of their families, and making it unequivocal that the desire is prompted by proper motives, whilst the funds of the Society are thereby relieved of a part of the original cost of the Bibles and Testaments thus put into circulation.

Above 4000 Bibles and 6000 Testaments have been issued within the year; of which 1250 copies have been sent to the army in France; nearly 2700 to garrisons in the colonies, and troops embarking for foreign stations; above 3400 to corps, regimental schools, barracks, and hospitals at home; and not less than 2700 to the crews of the men of war now in commission on the peace establishment; making altogether an issue of above 10,000 copies of the Word of God in the Navy and Army since the last General Meeting. On

account of the pressing demands made from other quarters, it has not hitherto been found practicable to direct much attention to the supply of the British troops serving in the East and West Indies; but the Committee having learned, that an earnest desire had been manifested for the holy Scriptures amongst the soldiers in the king's service at Bombay, which, from a want of books, that Society had the mortification to find themselves totally unable to supply, the Committee felt it their imperative duty to afford the Bombay Bible Society the most prompt and effectual aid; and 250 Bibles, with 500 Testaments, were accordingly shipped in the first vessel sailing for that settlement, consigned to their secretary, with a request that the Committee would undertake the distribution to those British sailors and soldiers whose wants had become known to them in the course of their pious exertions in the general cause of the Bible Society in India.

Another instance has more recently occurred, in which the Society has been called upon for a supply of the Word of God, most earnestly solicited by some British soldiers, through the medium of the Missionaries sent to the heathen several hundred miles up the country from Madras; and a consignment of 200 Bibles and 400 Testaments is now on its way to those truly pious and active servants of God, for distribution to sailors and soldiers serving in that part of British India.

The destitute situation of the West India black regiments has also occupied the attention of the Society and they look forward with anxious expectation to the time when increased funds shall enable them to supply those hitherto neglected men with the holy Scriptures, that all among them who thirst may, as well as their European brethren in arms, drink of the "well of living waters." —We need scarcely add how much

we wish them success in this and all their other useful labours, for the spread of the Divine Word.

ABSTRACT OF THE CLERGY BILL.

WE have been for some time looking for a suitable opportunity of abstracting the very important Act passed in the last session of parliament, (and which begins to be in force from December 31, 1817,) to consolidate the laws relative to the Clergy; and, therefore, gladly avail ourselves of a few pages of our Appendix for the purpose. We agree with the Bishop of Llandaff, though for somewhat different reasons, that this law for the government of the church is of "greater consequence than any ecclesiastical law which has been made since the Reformation." It is, as his lordship states, a Bill "to regulate the conduct of the Clergy in every thing relating to their residence, the performance of their spiritual duties, the extent of their temporal engagements, and the payments to which the Beneficed Clergy are subjected, when their duty is performed by a curate." To the probable effects of some of the provisions adopted in it we have alluded on former occasions, and may possibly again take up the subject at some future period. For the present, we give only an abstract, without comment; referring all parties interested to the Act itself, for the minuter details.

Section 1. repeals such of the provisions of 21 Hen. VIII. cap. 13., 28 Hen. VIII. cap. 13., 13 Eliz. cap. 20., 14 Eliz. cap. 11., 18 Eliz. cap. 11., 43 Eliz. cap. 9., 3 Car. I. cap. 4., as relate to spiritual persons holding farms; to leases of benefices and livings; to buying and selling, and to residence; and such of 12 Ann. stat. 2. cap. 12., 36 Geo. III. cap. 83., as relate to maintenance of curates. The acts of 43 Geo. III. cap. 84., 43 Geo. III. cap. 109., 53 Geo. III.

cap. 149., are repealed wholly and entirely.

The chief of the new provisions are as follow:—

Spiritual persons, holding any dignity or benefice, or in any wise ecclesiastically engaged, may not take to farm more than eighty acres, under penalty of 2l. yearly per acre; except by consent in writing of their diocesan, setting forth the term of lease, which must not exceed seven years. Penalty may be sued for by informer. No spiritual person holding any dignity or benefice, or otherwise ecclesiastically engaged, shall, by himself or any other for him, carry on any trade or dealing for profit; or deal in any goods, wares, &c. Nothing in this Act is to extend to any spiritual person for any buying or selling in relation in any wise to the management, &c., of a school, &c.: or for the *bonâ fide* purchase for his own household, (although resold at a profit,) of any articles whatsoever; or to the purchase or sale of corn or cattle, &c. necessary or convenient for such lands, &c., as he may lawfully hold; unless he sell the same in person in a public market, &c. The penalties on beneficed persons for non-residence without license or exemption, except they reside at some other benefice, are as follow:—For from three to six months, one-third; from six to eight months, one-half; above eight months, two-thirds; and for twelve months, three-fourths of the value of the benefice, &c., after deducting all outgoings, except the curate's salary. Penalties, with costs of suit, to the informer.

Beneficed persons having no house of residence on their benefice, and residing nine months in the year (within two miles of the church or chapel) in the city, parish, &c., in which the benefice may be situated, are not required to take out license, but are to be deemed and returned as resident by the bishop. Houses purchased by Queen Anne's bounty, although

not in the parish, but contiguous, after approval in writing and under seal of the diocesan, and entry in registry, are to be deemed houses of residence to all intents and purposes. In all cases of rectories having vicarages endowed, residence in the rectory-house by the vicar, is to be deemed legal residence; provided the vicarage-house be kept in repair, to the satisfaction of the bishop.

The bishop may, where there is no house of residence belonging to the preferment, allow any fit house there-to belonging to be the house of residence.

Sundry enumerated persons, and any others specially exempt by unrepealed acts, are declared not liable to penalties for non-residence, during the period in which they shall be in actual attendance on their several duties, but may account such period as legal residence.*

Dignitaries residing at cathedral churches for certain periods are exempted, and provision is made for cases in which the year of residence at cathedrals commences at any other period than the first of January; but a bishop may license for a longer period, if the duties of a cathedral require it.

Dignitaries in cathedral or collegiate churches, appointed previously to this Act, are exempted from the penalties of non-residence on their benefices, so long as they shall be actually resident on their dignities. Spiritual persons, not resident, who shall not keep the parsonage-house in good and sufficient repair, and shall neglect to put the same into repair within the time specified after monition, shall forfeit all protection from license or exemption, until the repairs be effected to the satisfaction of the bishop.

The bishop may in his discretion

* The persons enumerated in this section are the chief officers, heads of houses—professors, &c. in the two Universities—chaplains—cathedral clergy, &c. &c.

grant license for non-residence in writing, setting forth the cause of such grant, in sundry peculiar cases; such as illness or infirmity of the minister, his wife, or child; want of proper parsonage; occupancy of another house in the same parish; holding another benefice or licensed curacy; being master or usher of an endowed school; holding an endowed lectureship, chapelry, preacher-ship, &c. &c. In case of the refusal, on application, of such license, an appeal may be made to the archbishop of the province.

The diocesan, if he see fit, may grant license for non-residence in non-enumerated cases, and in such case may assign any salary to the curate employed; and, in case of the incumbent's absence from the realm, he may grant and renew such license without application, and appoint curate and salary where none, or to increase salary where he sees fit, out of sequestration: but, in all non-enumerated cases, no license to be valid until allowed and signed by the archbishop after examination, by himself or his commissioner, of the reasons set forth by the diocesan for grant of such license.

Every application for license for non-residence must be in writing and signed; and may not be granted, unless specifying whether the incumbent intends to perform the duty;—and if so, where and at what distance he resides;—and if he intends to employ a curate, what salary he proposes to give;—whether the curate is to reside in the parsonage, &c. &c.

Licenses for non-residence are revokable by the grantor or his successor; and in no case to be in force for more than two years from the 31st December immediately following the grant of such license; and in case of revocation there is right of appeal to the archbishop.

The bishops, &c. shall return annually to the king in council, the name of every benefice, &c. in their

diocese, and the name of the incumbent resident or non-resident thereon; and also the names of all curates licensed to such non-resident incumbents, the amount of their salaries and place of residence; and whether the gross annual value of such benefice amount to or exceed 300*l*. Non-residents by exemption shall notify the same to the diocesan within six weeks from 1st January, with the nature of the exemption; and whether the benefice is of 300*l*. annual value or more. And every spiritual person having more than one benefice, who shall reside on one of them, or who shall reside on any dignity, &c. or shall be non-resident by any exemption in this Act during any period of the year, shall in like manner notify the same to the diocesan.

A penalty of 20*l*. attaches for omission to make such notification; to be applied by the diocesan to charitable uses, or remitted or mitigated at his discretion.

The Act is not to exempt non-residents without license, or lawful cause of absence, from ecclesiastical censure; but no proceeding in any ecclesiastical court is to be admitted for a non-residence of less than three months, unless instituted by the diocesan.

Non-residents (absent contrary to the provisions of the Act,) returning to residence upon monition, remain liable to costs, &c. of monition.

In all cases where spiritual persons shall have become subject to penalty, &c. for any non-residence, the local diocesan may proceed for such past non-residence, and levy penalties by monition and sequestration. Benefices under sequestration on account of non-residence for two years together, or thrice under sequestration in two years, without relief on appeal, are declared *ipso facto* void; and notice shall thereupon be given by the bishop to the patron to present.

All contracts for letting parsonage houses are void where residence is ordered by the bishop. No oath is to be required of any vicar in relation to residence on his vicarage. Penalties are not recoverable under this Act for more than one year beyond 31st December preceding; and no action for penalties is to be commenced before 1st May of the year following, the alleged offence. The year is to be reckoned, for the purposes of the Act, from 1st of January. The months are to be calendar months; and, when made up of several parcels of time, consist of thirty days. No writ to be issued out, nor any process to be commenced by the informer, until one month after written notice given to the incumbent, and to the diocesan, setting forth explicitly the cause of action, the penalties to be sued for, &c. In any depending action for penalties the Court may require the diocesan to certify the value of the defendant's benefice, and such certificate shall be received as evidence; without prejudice, however, to other evidence of its value. An incumbent not residing, and neglecting to secure the due performance of its ecclesiastical duties, the bishop may appoint and license a curate with such salary as this Act directs, unless the incumbent do the duty of the benefice, having at the same time a legal exemption from residence, or a license for residing out of the parish or house of residence. Provided always, that the curate's license shall in every case either state that he is to reside in the parish, or specify the grounds of permission to reside elsewhere, together with the distance of such other residence from the church or chapel which shall not exceed five miles, except in cases of necessity allowed by the bishop and specified in the license.

Where the benefice of any non-resident incumbent to which a curate is appointed, shall amount

in gross value to 300*l.* per annum, having a population of 300 persons, or have a population of 1000 persons, whatever be its value, such curate shall be required by the bishop to reside within the parish; unless the bishop shall be satisfied that great inconvenience would arise from such requisition.

In cases where it shall appear to the satisfaction of the diocesan, (either upon his own knowledge, or proof by affidavit) that the ecclesiastical duty is inadequately performed, by reason of the number or distance of churches or chapels from each other, or from the residence of the person serving the same, or by reason of the negligence of the incumbent, if the incumbent do not, within three months after the bishop's requisition, nominate for license a curate with sufficient stipend, the bishop may appoint a curate or curates with any salary not exceeding the allowance of this Act, nor, except in case of negligence, exceeding one half of the gross annual value, although the incumbent may reside or do his own duty; but with a right of appeal to the archbishop.

The diocesan may, where he sees proper, enforce by monition and sequestration, the performance of both Morning and Evening Service, or any other service required by law in any church or chapel, or extra-parochial chapel.

Bishops are not to grant license for curates to non-resident incumbents without a statement of all such particulars as are required on an application for license for non-residence: such statement to be filed, and disclosed only in such manner as directed in statements for non-residence.

Bishops are required (subject to the restrictions of this act) to appoint to every licensed curate such stipend as is therein allowed, and to insert the amount of salary in the license; and the bishop may, on application,

summarily determine any dispute arising out of such allowance; and, in case of wilful neglect of payment, is empowered to sequester for the same. Twenty shillings, over and above stamp duty, to be paid for such license, in lieu of all fees for license, declaration, or certificate; and one certificate to be sufficient for any number of curacies in the diocese. In cases of incumbency prior to 20th July, 1813, the bishop may not, except in case of neglect to appoint a proper curate, assign more than 75*l.* per annum, and 15*l.* additional where no house is allowed. But in all cases of benefices to which institution has been given since 20th July, 1813, where the incumbent is non-resident, unless with license or exemption and doing duty thereon, the bishop shall appoint for the licensed curate 80*l.* at the least, if the gross annual value thereof be so much; 100*l.* where the population is 300; 120*l.* where it is 500; and 150*l.* where it is 1000. The value, where it does not exceed 150*l.* per annum, is to be taken from the return to the governors of Queen Anne's Bounty. In cases where the actual income of the benefice, clear of all deductions, shall appear, to the satisfaction of the bishop, to exceed 400*l.* he may assign to the curate, being resident and having no other cure, 100*l.* per annum, although the population do not amount to 300; and where the population amounts to 500, he may, to resident curates having no other cure, augment the salaries allowed in this Act by any sum not exceeding 50*l.* The bishop may, however, assign smaller salaries, when it is made out to his satisfaction, that, from special circumstances of age, sickness, and other unavoidable cause, great hardship would arise to the incumbent from the full allowance; but the license to the curate must state the existence of special reasons; and the particulars must be registered in a separate book, not open to inspection but with leave of the

diocesan, as in the case of non-residence. The bishop may, in the case of a curate serving two or more cures interchangeably with the incumbent dividing his residence of nine months between his benefices, assign a salary not exceeding the allowance for the largest, nor short of the allowance for the least, of such benefices; and in the case of a curate permanently attached to either of them, such lesser salary as he sees fit, provided the incumbent be *bonâ fide* residing as aforesaid.

Curates are not to serve more than two churches, &c. in one day, unless, from special causes, the bishop sees fit to allow the same where the churches, &c. are not distant more than four miles from each other, and where the duty may be performed without travelling more than sixteen miles in the whole: but the licenses are not valid unless they specify the reason for such allowance. The bishops are authorized to diminish, by any sum not exceeding 30%, the salary of any beneficed person licensed to another cure, or of any curate licensed to two curacies.

All contracts contrary to this act, and all agreements to accept less than the stipend stated in the license, are void; and the curate and his representatives shall, notwithstanding any acquittance he may have given, remain entitled to the sum short paid; and on proof to the satisfaction of the bishop, within twelve months of the death or removal of the curate, the payment of the full sum with treble costs shall be enforced.

Where the salary assigned by the bishop is of the full value of the benefice, the curate is to be liable to all legal outgoings. The bishop may also allow a deduction, for actual expenditure to prevent dilapidation.

Where the incumbent does not reside four months in the year on any benefice, the bishop may assign the residence-house thereunto be-

longing in whole or in part to the curate. The curate, when licensed at the full gross annual value of the benefice, shall pay all rates and taxes on the house and residence, if the same be assigned to him by the bishop. The incumbent may not dispossess a curate, to whom the residence house has been assigned, without three months' notice, and permission in writing from the bishop; nor, in the case of a new incumbency, till within three months after institution, and one month's previous notice. Licensed curates shall not quit their curacies without three months' notice to the incumbent, and to the bishop, unless with the consent of the bishop, under the penalty of a sum at his discretion, not exceeding half a year's stipend; to be retained out of their salary, or recovered by the incumbent, as are other penalties by this Act.

The bishop may, without any nomination from the incumbent, license any curate actually employed by him and may summarily revoke any license, and remove any curate, for what shall appear to him good and reasonable cause; subject, however, to an appeal to be summarily determined by the archbishop.

In all cases where the term Benefice is used in this Act, it is to be taken to mean benefice with cure, and no other; and to include all donatives, perpetual curacies, and parochial chapelries. The act extends to all peculiars, exempts, &c.; and for the purposes of the Act, all (except such as belong to any archbishoprick or bishoprick, which continue subject to their peculiar diocesan) are placed under their local diocesan; and peculiars, &c. situate in more than one diocese, or between the limits of two, are placed within the jurisdiction of the bishop, whose cathedral is nearest to the church, &c. of such peculiar, &c.

The act is not to extend to Ireland.

OBITUARY.

THE REV. HENRY WILLIAM COULTHURST, D. D.

DIED, December 11, the Rev. Henry William Coulthurst, D. D., Vicar of Halifax, in the sixty-fourth year of his age. His father was of a respectable family in Yorkshire, but had settled at Barbadoes, where the subject of this obituary was born; who was educated in England, first at Hipperholme, near Halifax, and afterwards at St. John's College, Cambridge. He took his B. A. degree in 1775, and was the second wrangler; and, soon after, obtained one of Dr. Smith's prizes for his proficiency in mathematics and natural philosophy. In 1777, being a senior bachelor, he obtained one of the prizes given by the members for a dissertation in Latin prose. He was afterwards elected a Fellow of Sidney College, where he resided till he became vicar of Halifax. He held the office of Moderator in the years 1784 and 1785; and, in the latter part of his residence in the university, he was tutor of his college. He was very conspicuous for his brilliant, but innocent, wit; and many instances of this are remembered at Cambridge and elsewhere. He was also much esteemed and followed at Cambridge, as an excellent preacher; having been the minister of St. Sepulchre's in that town.

He was inducted, December 1790, to the vicarage of Halifax; and, in 1791, he took his degree of D. D. On Dec. 10, 1817, he rode from Halifax to the house of his friend, J. H. Smyth, Esq. M. P., at Heath, near Wakefield, with the design of attending a meeting of magistrates at the courthouse, Wakefield, the following day, to choose a director and matron for the New Pauper Asylum for Lunatics. On his arrival at Heath, he complained of being unwell from the

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extreme coldness of his ride: but nothing serious was apprehended, either by himself or his friends; though it is probable that his having been so long on horseback, on a very cold day, accelerated his dissolution. On the 11th, his servant went to call him at the appointed hour of seven o'clock, when he received orders to come again at eight. He did so, and was then told by the Doctor that he would be ready for him in ten minutes. At his return, after the lapse of this short period, he found his master apparently lifeless. Medical assistance was immediately sent for, but in vain: the spark of life was totally extinct! It is probable, from the posture in which he was found, that he was seized with an apoplectic fit when attempting to rise.

He was buried in the chancel of the parish church of Halifax, on December 10th; the parish officers, his brother magistrates, and several of the clergy preceding the corpse, and twelve of the incumbents of benefices in that populous and extensive parish supporting the pall. Some hundreds of gentlemen and respectable inhabitants of the town and neighbourhood, voluntarily assembled to pay a sincere tribute of respect to their lamented vicar, and formed a long procession, following the other mourners in silence and tears. A vast concourse also of persons attended as spectators, who completely filled the spacious church. The utmost decorum, however, was observed; and nothing could be more affecting, and more congenial to the best feelings of our nature, than the deep concern and regret that was manifested on every side. On the following Sunday, various funeral sermons were preached in the different churches in the parish, and others were intended.

5 X

His loss is most sincerely and deeply regretted, not only by his widow, his relatives, and his parishioners; but also by a numerous body of friends in various parts of the kingdom, as few persons have been more beloved. He was, indeed, a benevolent man, a patriotic citizen, a pious Christian, a courteous gentleman, a sincere friend, a zealous minister, a useful magistrate, and one whose death has made a great blank in society.

Whatever might have been his natural propensities and passions, the irregular and excessive parts of them were so subdued and mortified, that he enjoyed a temperate and tranquil composure of mind, a placid and unruffled temper, a placable and forgiving disposition, an inoffensive cheerfulness, a good-humoured pleasantry, a uniform urbanity and kindness of demeanour, a wish to promote the welfare of his friends and of all mankind, a zeal to encourage loyalty in the state, and pure and undefiled religion in the church: all which were much heightened and improved by springing from a truly Christian source. His first care was to discipline his own heart, by prayer, by meditation, by reading the Scriptures, by contemplating the consolatory promises of the Gospel; and it is no wonder, therefore, when an attention was thus given to rectify the fountain, that the streams which flowed from it should be so pure.

On the Lord's-day before his death he preached two very excellent sermons, and from texts that would not be inappropriate for funeral discourses for a good man. The first was, 1 Pet. iv. 18: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The second (which was his *last sermon*) was the fifteenth verse of the seventeenth Psalm: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

Not long before his death, he ex-

pressed the pleasure he derived from the Scriptures; and, if his avocations would allow, how happy he should be to devote the whole of his time to a perusal of them, and to prepare himself for heaven. Upon another occasion, he said he had no fear of death, as it was his daily endeavour to be in a state of readiness for it. On the evening before his dissolution, his mind was in a very spiritual frame; and, in his conversation with the respectable friends in whose house he was, he expatiated upon the necessity of giving the utmost attention to the concerns of eternity. Thus both his late sermons in general, and particularly his last, shew him to have been very intent upon his own spiritual improvement, and that of others; and are an indication, that he was growing in meetness for the heavenly inheritance.

His more opulent parishioners have determined to evince their conviction of his many amiable and excellent qualities, by erecting a monument to his memory; and a handsome subscription for the purpose has already commenced. J. F.

MRS. H. S. CAHUSAC.

On Tuesday evening, October 14, died, at Paddington, Hannah Sophia, wife of Thomas Cahusac, Esq. and second daughter of the Rev. Basil Woodd.

The subject of this memoir was born March 21, 1789, and fell a victim to a rapid decline in the twenty-ninth year of her age. In early life she appeared to possess a good constitution. Her disposition was naturally very cheerful, tranquil, and affectionate; her mental powers were solid, sprightly, and attentive. When she was under ten years of age, she translated into English, with great correctness, part of St. Bernard's Latin Meditations, and soon discovered a solid

judgment and taste for literary pursuits.

As it was the endeavour of her parents to make the education of their children subservient to their immortal interests; and as, on this principle, they educated them all at home; so, as far as human care and attention could influence their minds, it was their constant aim, in dependence on the Divine blessing, to gain and conciliate their early affections, and to direct them supremely to the love of God. The greatest punishment known in this family was the apparent suspension of parental affection and notice.

On the same principle, they endeavoured to guard against that frivolous vanity which assigns to mere embellishments a higher importance than to solid attainments, and which sometimes pursues outward accomplishments to the neglect of "seeking first the kingdom of God and his righteousness." Hannah possessed a fine ear for music, and considerable taste, which was cultivated, not as a means of mere amusement, but as an auxiliary to devotion.

But it was a much higher gratification, when it was observed that the desire of her heart was directed to remember her Creator in the days of her youth. At the age of twenty, by her own particular wish, after being confirmed, she was admitted to the holy communion: and it will appear, from the following short meditation which was found among her papers, with what feelings she approached that sacred ordinance.

"May 28th, 1809, I am this day going to commemorate the great love of my Saviour, in giving himself a sacrifice for sinners, and to promise solemnly to devote myself to the service of God. Almighty God, accept thy unworthy servant, for Christ's sake; and pour upon me the spirit of grace and supplication. Meet me in thy ordinances: make me love thee more, and serve thee better; create

in me a clean heart, and renew a right spirit within me. Grant me grace to abhor and detest *all* sin: conform me to thy blessed image: make me holy: instruct me by thy blessed Spirit, for I am very ignorant: forgive me, for thy mercies' sake, for I am very sinful. Unworthy of the least of all thy mercies, yet, gracious Lord, thou wilt give thy Holy Spirit to them that ask it.

*"The bliss of holiness bestow,
And then the bliss of heaven."*

She took great delight in public worship, was very desirous of being useful in her little sphere, and superintended one of the classes in the girl's school of Bentinck chapel.

She was very partial to the valuable writings of Mrs. Hannah More, Cowper's Poems, and the Christian Observer; and they proved highly conducive to the formation of that correct taste and judgment which she eminently possessed. Among other favourite books, were the practical works of the learned and excellent Richard Baxter, the "Rise and Progress" of Dr. Doddridge, and the Life and Sermons of the Reverend Joseph Milner. The diary of this eminent clergyman she knew almost by memory, and frequently spoke of it, particularly in her last illness, as the development of her own self-examination.

Oct. 24, 1809, she entered the marriage state. It pleased God to bless her with four lovely children; and although the eldest is now only seven years old, she had taken great pains, according as their infant minds expanded, to impress them with practical sentiments of their duty to God, and of the dying love of their Redeemer.

After the birth of her second child, in June 1812, she was afflicted with a painful nervous disease, partly occasioned by her anxiety during the illness of a brother whom she tenderly loved; but no signs of consumption were suspected till the month of

last June. From this period, the usual symptoms of decline became alarmingly visible.

She soon began to suspect the probable termination, and to abstract her thoughts from all earthly concerns, preparing her feelings for leaving the beloved object of her affections, and for yielding the tender charge of their endeared little offspring.

No expression of hesitation to obey the Divine will escaped her lips.—She acknowledged that she *had* felt an earnest desire for life; but was enabled to add, that even that desire was now taken away.

Deeply as she was sensible of the anguish of so early and so unexpected a separation, she felt, at the same time, that she could bow submissively to the stroke. All the tender ties of a mother seemed passively to yield to the conviction that the Almighty Disposer was holy, just, and good; too wise to mistake the real interests of his children, and too good to be unkind.

Extreme self-suspicion marked her character. She was always afraid lest she should think too well of herself; or lest any expression from her lips should lead others to think of her more highly than she thought they ought to think. This often imposed on her a delicate and painful silence. Many beautiful and edifying remarks inadvertently escaped from her; but it was her express desire that nothing should ever be repeated as an observation of hers, and therefore no distinct memorial is here attempted.

Deep humiliation before God was a prominent feature in her; and such was the tenderness of her conscience, that although she was affectionately attached to her parents and family, yet, in her last illness, she expressed her fears that she had not loved them so well as she ought, or sufficiently appreciated a parent's worth. This, in the last interview which she had with her mother, she particularly mentioned. It drew forth a corres-

pondent acknowledgment, with the remark, that in all our duties we stand in need of a better righteousness than our own, as the basis of our hope for eternity. To which she instantly replied, "Yes; the righteousness of the Saviour."

A day or two before her departure, speaking of the sensible approach of dissolution, she expressed a calm reliance on the precious death and merits of the Lord Jesus, and then added, "I feel an humble hope in my Redeemer; if a sinner, such as I am, may be permitted to hope in his mercy."

She dwelt much upon the subject of her own unworthiness and the manifold mercies of God, but a holy fear of deceiving herself prevented her possessing those enjoyments in religion which some Christians experience.

About two or three hours before she drew her last breath, she desired her afflicted partner to read a favourite hymn.

"In every trouble sharp and strong,
To God my spirit flies:
My anchor-hold is firm in Him,
When swelling billows rise.

Loud hallelujahs sing my soul,
To thy Redeemer's name:
In joy, in sorrow, life and death,
His love is still the same."

At this period, she could scarcely speak so as to be heard; but she seemed to feel this last verse in particular, as a consolation in her dying hour. She waved her hand, and lifted her expiring eyes to heaven, with a smile of calm delight, and a hope of approaching glory. From this time she scarcely spoke, but she seemed perfectly composed and happy. At nine o'clock in the evening, October 14, nature, exhausted, resigned the blessed spirit, and, it is humbly trusted, she entered for ever into the joy of her Lord.

It was an indulgence of mercy to herself and her friends, that although for the last five years she

had been subject to the most painful nervous apprehensions, and the terrors of death at a distance had often overwhelmed her with dread, yet, when the solemn period arrived, all her fears were suspended, her exit was "gentle as the summer's eve," and she could contemplate the countenance of death as it were the face of an angel.

Let the humble despondent disciple of Christ be encouraged to trust

in God. "Dying comforts," it has been quaintly but truly observed, "are reserved for dying moments."

Let also the youthful reader of this memoir learn its practical lesson. Let him not boast of to-morrow, but without delay ensure the grand prize of eternal life; for, as these pages testify, neither the bloom of youth, nor fair prospects in the world, nor domestic endearment, can avert the sentence, To dust shalt thou return.

ECCLESIASTICAL PREFERMENTS.

Rev. S. Locke, D. D. Hilgay R. Norfolk.

Rev. R. Williams, A.M. Meytherne and Bottwog R. Carnarvon, *vice* Williams, dec.

Rev. F. Churchill, Roughton V. Norfolk.

Rev. J. Palmer, M.A. Peldon R. Essex, *vice* Mountain, dec.

Rev. W. Ward, Gr. Horkesley R. Essex.

Rev. G. W. T. Milner, Larling R. Norfolk.

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Rev. Dr. Holland, a Prebendal Stall in Chichester Cathedral, *vice* Birch, dec.

Rev. William Mitchell, Bylaugh Perpetual Curacy, Norfolk.

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Rev. Henry Parr Beloe, Chaplain of the Tiber, *vice* Rev. S. W. Roberts, appointed to the Glasgow.

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Rev. John Hopwood, Accrington Perpetual Curacy, co. Lancaster, *vice* Whitaker, dec.

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Rev. W. Hicken, Ellenhall Perpetual Curacy, co. Stafford.

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Rev. James Slade, M.A. Bolton-le-Moors V. Lancashire.

Rev. W. Keary, Nunnington R. co. York.

Rev. W. Harrison, Overton R. Hants.

Rev. John Brocklebank, B.D. Teversham R. co. Cambridge, *vice* Slade, resigned.

Rev. J. R. Relton, Marston Meysey Perpetual Curacy, co. Gloucester.

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 Rev. William Jones, B.D. Scartho R. co. Lincoln.
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 Rev. Herbert Oakley, Prebendary of Worcester, *vice* Jenkinson.
 Rev. John Davison, Sutterton V. co. Lincoln, *vice* Hulton, deceased.
 Rev. Thomas Fawcett, Norton Davis R. co. Northampton, *vice* Beauclerk, deceased.
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 Rev. John Fisher, Archdeacon of Berkshire.
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 Rev. Mr. Lough, Sittingbourn V. Kent.
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 Rev. Charles Wood, Tendering R. Essex, *vice* Barnes, deceased.
 Rev. John Chevallier, Aspal Perpetual Curacy, Suffolk.
 Rev. James Norgate, Great Ashfield Lectureship, Suffolk.
 Hon. and Rev. Augustus Turnour, Docking V. Norfolk.
 Rev. Cecil Daniel Way, M.A. Ardwick Perpetual Curacy, Manchester.
 Rev. A. J. Crespen, Ravensden V. co. Bedford.
 Rev. John Taylor, M.A. Diptford R. Devon.
 Rev. P. Bingham, LL.B. Berwick St. John R. Wilts, *vice* Boys, resigned.
 Rev. J. Dimock, Uppingham R. co. Rutland.
 Rev. T. C. L. Young, Dodbrooke R. Devon.
 Rev. J. Wallis, Bodmin V. Cornwall.
 Rev. J. C. Wright, Walkerne R. Herts.
 Rev. R. H. Langrishe, Donas R.
 Rev. Benjamin Pope, one of the Minor Canons of Windsor, *vice* Roper, deceased.
 Rev. Thomas Boys, D.D. Radcliffe R. Bucks, *vice* Bingham, resigned.
 Rev. T. Skrimshire, Houghton juxta Harpley V. Norfolk.
 Rev. W. Williams, Rouselench R. Worcester.
 Rev. G. Day, B.A. one of the Minor Canons of Norwich Cathedral.
 Rev. G. F. Holcombe, M.A. Brinkley R. co. Cambridge, *vice* Cook, dec.
 Rev. J. S. Pratt, Maxey V. co. Northampton, *vice* Loftus, deceased.
 Rev. Creasy Drew, B.A. East Winch V. Norfolk.
 Rev. Benjamin Philpot, M.A. Walpole Perpetual Curacy, Suffolk.
 Rev. D. Lewis, Monington-upon-Wye R. co. Hereford.
 Rev. J. G. Ward, Chelmsford R. Essex, *vice* Morgan.
 Rev. T. Wartnaby, Krossington R. Leicester.
 Rev. T. Reeve, Roydon R. Suffolk, *vice* Cautley.
 Rev. J. Llewellyn, of Llangathen V. Caermarthenshire.
 Rev. W. Huntley, Eastington R. Gloucestershire.
 Rev. C. Pugh, Foxton V. co. Leic.
 Rev. J. Townley, Stradset R. Norf.
 Rev. G. Rous, Laverton R. Somerset.
 Rev. Mr. Winnington, Clifton-upon-Teame V. Herefordshire.
 Rev. J. Sparrow, Hemlock R. Devon.
 Rev. John Davies, Llanrhydian V. Glamorganshire.
 Hon. and Rev. R. Bagot, Canon or Prebendary of Worcester Cathedral, *vice* Stillingfleet, deceased.
 Rev. William Ainger, B.D. Sunninghill V. Berks.
 Rev. James Hook, LL.D. Whippingham R. Isle of Wight.
 Rev. W. Jones, Chaplain to Greenwich Hospital.
 Rev. T. Morgan, Chaplain to Portsmouth Dock-yard.
 Rev. J. Brass, Aisgarth V. co. York.
 Rev. F. S. Wall, Stoke St. Milbro' V. Salop.
 Rev. W. B. Williams, A.B. of Homer-ton, Boyle Lecturer.—[The Boyle Lectures have commenced, and are to be continued on the first Monday in the month, in the morning, at St. Mary Woolnoth's, London.]

DISPENSATIONS.

Rev. G. E. Hammer, to hold the Rectory of Loddington, with Overston R. co. Northampton.

Rev. Jos.-Stephen Pratt, LL.B. Maxey V. with St. John Baptist V. Peterborough.

Rev. D. P. Hunt, Goldington V. with St. Peter Martin R. co. Bedford.

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